The Universalist Leader

Boston and Chicago — May 2, 1925

Under the Star and the Crescent

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We have been given a chance to apply immediately some of our principles, the most distinctive, the most dear to us. We have been told that if we will administer it one of our General Convention Board will turn over $25,000 to the Board for the World Service Fund, to be used for an epoch-making work in Turkey, with a promise to raise $50,000 a year for it for the next five years. With this kind of boost, the Y. M. C. A. has come forward and said, "We will finance the personnel end of it even though our name has to be kept out."

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Under the Star and the Crescent, in the spirit of the Cross of Christ, we begin a tremendous advance in human relations.

Editorial, "Thank God for This Generous Layman."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1831 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THANK GOD FOR THIS GENEROUS LAYMAN

SOME Christians who happen to be members of so-called Orthodox churches have been tremendously stirred up over a chance for constructive Christian work in the new Turkey.

They have been big and broad enough to dream of the possibility of getting Christians and Mohammedans together in the task of making good men and women out of Turkish boys and girls, who might grow up to be bad men and women.

They were successful in winning the confidence and support of Mustapha Kemal and the strong men of his Government.

They had plans all made to put up at Angora in Turkey, and half a dozen other strategic points, buildings which would operate on the plan of Y. M. C. A. and Y. W. C. A. buildings in this country. The article in the *Universalist Leader* for Feb. 14, "Turkey, the Y. M. C. A. and Our Church," and the "Cruising" article in the issue for March 21, entitled, "A New Type of Overseas Worker," gave the essential facts. We quote just a paragraph or two:

> To understand the situation, one must first realize the fact that there is a new Turkey. A Turkish Republic exists for the first time in history. The present Government has revolutionized conditions in the Mohammedan world. It has adopted a new constitution, granting equal rights and privileges—political, civil and religious—to all citizens; decreed separation of Church and State; eliminated the ministries of Religion and Pious Foundations; expelled the Caliph and all members of the royal family; completely secularized existing schools, private and governmental; in a word, established a new social and political order.
>
> In their sincere efforts to set up a new and better form of government, based on the models of democracy, the Turkish leaders realized the importance of emphasizing moral restraint and physical training in the education of youth. The Minister of Education, Vasif Bey, and A. K. Jennings, of the American Y. M. C. A., formulated a proposed official basis of agreement for the organization of Turkish-American Clubs, formed after the fashion of the American Associations, "to promote the physical, esthetic, intellectual and social development of the youth of Turkey."
>
> The clubs would be open to all. For their organization and control the plan provides for a central Administrative Committee composed of three Turks and three Americans, under the chairmanship of the Minister of Education; the program to include physical education, organized recreation, language classes, commercial and vocational courses, music, lectures, forums, and social activities.
>
> The Turkish leaders believe it highly important to open clubs at once in six centers, with the understanding that Turks and Americans will together meet the expense of maintenance, the initial expense to be secured by the Americans. This proposal opens the door for service such as has not been possible before. It comes, too, at a critical period in the history of Turkey. The situation is full of peril, but also of promise, for the youth of that country.
>
> The Turkey of to-day appreciates her needs and is endeavoring to meet them. She would welcome the help America can give toward overcoming her handicaps. Some of her leaders have said, "Just as in the days before the war we asked the Great Powers of Europe to send military, naval, industrial and educational experts, so now we want America to send us men who will teach us the best forms of organized recreation, social service, and practical education."
>
> They are seeking those who will interpret into the language and spirit of new Turkey the secrets of America's real greatness.

These men back of this plan had a personnel, tactful, experienced, up on their toes, all ready to spring to the work, fairly aching for a chance to do it, eating out their hearts for fear that a most unusual opportunity would pass.

They could not get the money for it. Without criticising anybody, and certainly not the over-burdened foreign mission boards staggering along under fearful loads, we repeat they were up against a blank wall so far as financial support went. Some wouldn't help "a bloody Mohammedan." Some couldn't. And some were bothered by the fact that old methods of missionary work had to be laid aside in Turkey. Christ had to be enthroned simply by living his life and doing his deeds, and not by any teaching about him.

The men working on this thing picked up a little money here and there, but were rather discouraged at the prospect. Then they went to the Foreign Missions Conference in Washington, and one of them, Mr. Jennings, by accident filled the pulpit of the Universalist church. The bishop scheduled failed to materialize. God seemed to be taking a hand.

Universalists, Mr. Jennings understood, had not

been keen on foreign missions. They had not been keen about "snatching the heathen like brands from the burning." But there was a congregation which responded enthusiastically to a modern missionary appeal—to the idea of the best Mohammedans and the best Christians tying up together to develop pure and unselfish manhood and womanhood. The speaker got a tremendous response. By good luck we had leading Universalist national officers, men and women, in his congregation. He appealed to them for help, and they began to take counsel with one another. They had a World Service Fund for work without regard to race, creed or nationality. Here was a work for a different race, a different creed, a different nation, lately allied with the Germans in the Great War.

There was a big dinner in Boston, and another of these men came up and told his story just before he sailed away for Turkey. There were long journeys, hurried conferences, cabinet meetings, telegraphic consultations, the appeal to a big, unselfish Universalist layman, a generous response, and now here is the situation:

We Universalists have been put in the very forefront of a great undertaking.

We have been given a chance to apply immediately some of our principles, the most distinctive, the most dear to us. We have been told that if we will administer it one of our General Convention Board will turn over $25,000 to the Board for the World Service Fund, to be used for an epoch-making work in Turkey, with a promise to raise $50,000 a year for it for the next five years. With this kind of boost, the Y. M. C. A. has come forward and said, "We will finance the personnel end of it even though our name has to be kept out."

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Under the Star and the Crescent, in the spirit of the Cross of Christ, we begin a tremendous advance in human relations.

Thank God for our Universalist layman—keen enough to see, broad enough to appreciate, generous enough to respond.

* *

TEACHING BY CHARACTER

IN view of the announcement just made of the gift of a large sum of money by Arthur Nash for work in Turkey we reprint the following editorial from the *Congregationalist:*

Teaching by Character in Turkey

The secularization of schools in Turkey has created a problem for missions. Neither the cross, nor any other symbol of religion, is permitted on any school, and Catholic schools have had to close or remove the cross. No reading of the Bible or giving of religious instruction is permitted. The secularization, however, is complete, and the Koran is as rigidly excluded as the Bible. In fact, a secretary of the American Board states that more Mohammedan schools than Christian schools have been closed because of the secularization law. What should be the missionary policy in view of these facts? Is the removing of religious symbols a cowardly and impossible compromise? Or is it Christian duty to face facts as they are, and retain in Turkey in school and college work the influence of Christian life and character? We are entirely with those who hold the latter view. Christian life is the best symbol and expression of the Christian religion. Even under restraint Christian character will find its means of influence and betterment. It may seem from some standpoints that little is left for Christian missions in Turkey. But while Christian teachers can remain there, and live their ideals, there is a great deal left, and there is hope for the future.

The deepening and widening of Christian service go hand in hand. More money is needed to extend the range of Christian service and more money will be forthcoming when a deeper life and Christian purpose pervade the churches.

These words from the pen of one of our far-seeing, broad-minded, unselfish Christian editors, published some weeks ago, have an especial significance now in view of the realization of one of our dreams —that of having some part in a thing so essentially Christian in spirit, so needed, so full of great possibilities. There is not a Universalist who comes to understand it who will not be stirred profoundly by a work so true to our own ideals.

* *

EXCLUDED FROM RESPECTABLE SOCIETY

THE time has come for us to remind ourselves that we don't pick wild flowers. It just isn't done in respectable out-of-doors social circles. We simply walk through the woods and enjoy them. We sit down and look at them, smell them, photograph them, print them on our memories, write about them.

The reason we do not pick some of them is that we have discovered that we are exterminating them. Rare native orchids have disappeared forever. Laurel, dogwood, the trailing arbutus, are rapidly passing. The beautiful wild pink lady slipper can hardly ever be found any more. These flowers are following the passenger pigeons, the ivory-billed woodpeckers, the whooping cranes, into oblivion. On any monument to their memory we shall have to put the words, "Destroyed by the thoughtlessness or selfishness of man."

The reason that we do not pick others of them is that we mar the beauty of the landscape even if we do not endanger the species. Around Washington last year an effective campaign was carried on to save the dogwood. Street cars carried signs. Papers ran articles. Thus it happened that motorists returning to town with cars full of the broken branches and wilting blossoms of the lovely dogwood were jeered by other motorists. When we get public sentiment aroused to that point we have saved the day.

And for the reason that we don't pick wild flowers we don't buy them of those who do pick them and peddle them.

It is all the same. No specious plea that they are already picked and that you might as well have them will save you and restore you to respectable out-of-doors society. By your purchase you are authorizing your agent to do it again.

Is this too uncompromising? We don't mean it to be. We know that there are plenty of wild

flowers not in danger of extermination, plenty of people who can get them home before they wilt, plenty of homes in which their rare color or perfume will be a blessing. All we insist on is that in an age of intelligence we should be intelligent, discriminate between the flowers in danger and those that are not, and cut carefully specimens of the finer varieties instead of pulling up the roots.

We insist that all our talk of patriotism and good citizenship is humbug unless we are willing to take some thought for the common good in all the little every day ways that affect the life in common. Care of streets, public parks and other public property, our own places and our neighbors' places, too, are a part of it.

* *

SOME BIG MEN BUSY

WITH the addition of the Hon. John G. Sargent, Attorney General, who has just become a member, the Advisory Committee of the National Laymen's Committee of the Universalist Church is made up of the following men: Chairman, Owen D. Young, New York City; W. O. Jameson, Columbus, Ohio; President John A. Cousens, Tufts College; President R. E. Sykes, St. Lawrence University; President J. M. Tilden, Lombard College; Hon. W. F. R. Mills, Denver, Col.; Senator A. L. Kreutzer, Wausau, Wisconsin; Elmer T. Stevens, Chicago; Herbert F. Gunnison, *Brooklyn Eagle.*

We print these names at this time to call attention to the kind of brains and character which are back of this project for a forward movement in the Universalist Church. These men have not given their names without careful consideration. Many of them declined to have anything to do with the matter, on the ground of the pressure of public and other business, until they understood it. Then it aroused their interest and enthusiasm. It ought to cheer every minister and layman throughout the denomination to realize that we have men of this kind in the membership of our churches and that they are assisting Judge Hill and the active members of the committee in their important work.

* *

THE JAPANESE CHERRY BLOSSOMS

FOR many years, the Japanese cherry trees in Potomac Park have been one of the "sights" of Washington in the springtime. The papers announce when they may be expected to put forth their blossoms, people telegraph their friends and many visit Washington just at this time to see them.

And truly they are a glorious sight. The lighter, more ethereal blossoms are on the trees which surround the Tidal Basin, and come first. The double ones, with deeper shades of pink, border the drive along the river, and come a couple of weeks later. The wise souls who move quickly and go at once, perhaps the morning after they open, have one of the great sights of nature, especially if that morning is fair. These beautiful little trees, completely hidden under their blossoms, seen against the background of the deep blue sky, across charming bits of water, contrasted with the tender green of the grass and forming vistas for the historic buildings and memorials of Washington, are a moving and uplifting spectacle. And what visitors speak of especially as a thing never to be forgotten, what artists paint and what photographers reproduce for millions who never can come, is the Lincoln Memorial across the water, seen through the curving lines of these lovely trees.

It will be remembered that the Japanese nation gave these trees to us during the administration of Mr. Taft.

Now, just at cherry blossom time in Washington, comes the new Ambassador of Japan. He is given a dinner by the Advertising Club. With remarkable felicity of language, with true insight and fine taste, he draws a lesson from them which tells us something of their symbolism:

> "From time immemorial the cherry blossom has been our national flower—the symbol of our national characteristic, of the soul of our nation," said the Ambassador. "In the feudal days when chivalry was in flower, it was a common saying among our people that 'as the cherry blossom is queen among flowers, so the *samurai*, or knight, is lord among men.'
>
> "We Japanese view the cherry blossom in such a spirit of admiration and reverence. The cherry blossom to us is symbolic of simplicity. It is never gaudy or showy. Even when it crowns a giant tree—for cherry trees attain magnificent dimensions—it never blazes the sky with dazzling hues. Its pale pink stands for modesty and serenity. Moreover, this blossom appears to us to carry with it a note of democracy. In Japan cherry trees thrive well everywhere. At this time of the year you will find every city, town and hamlet rejoicing in this glorious gift of nature. Even in the days of feudalism, when class feeling was running high, masses of people, without distinction, of high and low, rich and poor, young and old, used to gather under the bright and graceful blossoms and freely give themselves to the merriment of the season. There class interests were laid aside and instead the spirit of equality and fraternity prevailed.
>
> "I saw in this impressive sight (the Lincoln Memorial) a happy combination of the spirit of America as represented by that memorial and the soul of Japan as expressed in those flowers," he continued, "demonstrating, as it were, before our eyes a spiritual union between our two great nations. This is indeed a very happy augury for the further growth of the cordial relations now happily uniting us. You have an English saying to the effect that 'one touch of nature makes the whole world kin.' Good people the world over love beauty as they love truth and honor. They love friendship between nations as between individuals. Let us therefore do our best in order to see the extension of beauty, the development of truth, the promotion of peace and the permanent endurance of friendship between our two peoples."

The Ambassador did not say it, but travelers and students who know Japan realize that the Japanese have much to give us. Their ideals of simplicity, their devotion to beauty, the belief in life as something to be lived for the common good rather than the glory of the individual, we may well think about.

Not a nation exists which does not have something of value to tell us if we will hear.

And what Japan tells us through these cherry trees may enrich life immeasurably for us. It may drive away forever any dark specters on the international sky line.

Under the Star and the Crescent*

In the Spirit of the Cross of Christ—The New Work in Turkey

Arthur Nash

I HAVE never known of any one appearing before a Christian audience and taking his text from the Koran, or, as some of us have called it, "the Mohammedan Bible." Nevertheless that is what I am going to do, and I have no apologies to make. What I shall say will stand or fall by its own merit or lack thereof. I shall read from Sale's translation, chapter 42, pages 373 and 374:

> "This is God, my Lord. In Him do I trust, and unto Him do I turn me. The creator of heaven and earth. He hath ordained you the religion which He commanded Noah and which we have revealed unto thee, O Mohammed, and which we commanded Abraham and Moses, and Jesus, saying, Observe this religion and be not divided therein. Wherefore, invite *them to receive the sure faith* and be urgent *with them* as thou hast been commanded, and say, I believe in *all* the Scriptures which God hath sent down and I am commanded to establish justice among you. God is our Lord and your Lord: unto us will our works be imputed and unto you will your works be imputed. Let there be no wrangling between us and you, for God will assemble us all at the last day and unto Him shall we return."

Before reading farther from the Koran, may I read a verse from Isaiah and a message from Jesus? I read from the 56th chapter of Isaiah:

> "Also the son of the stranger that join themselves to the Lord, even they will I bring to my holy mountain and make them joyful in my house of prayer; for mine house shall be called an house of prayer for all people."

The words of Jesus are those recorded to have been spoken to Mary Magdalene after his resurrection. Jesus said unto her:

> "Go to my brethren and say unto them that I ascend unto my Father and your Father and to my God and your God."

I wonder if we have gathered the significance of all of this. We are told in the Koran that God is "our Lord and your Lord," and that "our works will be imputed unto us and your works will be imputed unto you, but that God will assemble us all at the last day." We are told by Isaiah that the house of God was to be a house of prayer "for all people," and Jesus quotes this saying at the cleansing of the temple. Then we are told by Jesus that he is "ascending unto his Father and our Father." The thought I would have you grasp from this is that Jesus claims for us exactly the same kinship to God that he claims for himself.

Perhaps there may be those that do not know that the teachings of Jesus and his life are referred to almost as many times in the Koran as they are in the Gospels, and it is this ignorance that has led the so-called Christian peoples into many grievous mistakes. It is true that the Koran is very definite in its statement of who Jesus was. He is always called "the son of Mary."

I will read again from page 380:

> "Jesus is no other than a servant, whom we favored with the gift of prophecy, and we appointed him for an example unto the children of Israel, and he shall be a sign of the approach of the last hour. Wherefore, doubt not, for Jesus came with evident miracles."

These definite statements of who Jesus was might raise a controversy with Trinitarians, but the controversy would be no greater than that now raging between the rationalists and fundamentalists within many of our denominations. In fact it is that same age-old, destructive discussion, and we do not propose to enter into it. The thought that we want to bring is that it is the teaching of the Koran that there is one God and Father of us all, and that it was the very heart of the teaching of Jesus that we are all brethren, all children of one Father.

No thinking man on earth to-day fails to realize that we are facing some great and revolutionizing movement. There is coming up out of the heart of cosmic humanity a great urge and prayer for deliverance from the miseries and sufferings of our old religious teachings and present social order.

In our own country the great religious leaders and teachers, the men with large spiritual vision, have been writhing under the chains of sectarianism for many years, and these shackles are now being broken and thrown off. I might point to scores of individuals, but all of you know of many of them; they are typified by Harry Emerson Fosdick.

Perhaps there has been nothing more significant in this respect than the great Laymen's Meeting in New York City a few weeks ago. A prominent layman asked me to sound the keynote in that meeting in these words: "Not only tell us what to do, but tell us how to do it."

One of my statements in that meeting was this: "It has been demonstrated to the world that the Kingdom of God can not be made a reality through creedalism, dogmatic sectarianism. A house divided against itself can not stand, and I know of no picture in the history of all humanity so pathetic as calling the hundreds of divided denominations in this world "the Church of Christ," when it was the very heart of his message to the world that "if a house be divided against itself, that house can not stand."

The ire of some people was aroused in that meeting when I reached across the sectarian walls and grasped the hand of my Catholic brethren by telling of many of the experiences I have had with the Jesuit priests and fathers of Cincinnati. I remember one man who, without any thought that it would come to me, said: "That was all bunk. I know them birds and they are all for themselves. I am surprised at Nash taking any such stand."

If he was surprised at that he is going to be astonished beyond expression when, at this time, I

*Address delivered at the National Conference of the Fellowship for a Christian Social Order in Columbus, Ohio.

reach across the seas of blood that have been created by the endless wars of the last 1400 years and clasp hands with my brother, the Mohammedan, "the terrible Turk." They too, are my brothers, and the fact that we have not been dwelling together in brotherly love comes about wholly because of our lack of understanding of each other.

In that meeting in New York City the world was startled when I proposed that we scrap our sectarianism—put it on the altar, and make of our denominations instruments of service regardless of creed, nationality or color. However, the fact that Jews, Catholics and Protestants came forward and contributed to this fund, and that over fifty thousand dollars in cash has already been paid in, is evidence of how widespread the knowledge of our lack of a real religion of humanity is.

After this meeting in New York (I might add that if you want a more complete report of this meeting you can obtain it by writing the Murray Press, 176 Newbury Street, Boston, Mass.), things began to happen so fast that it is scarcely possible for them to be chronicled, and I can only touch a few of the high spots. I wish I had time to go into the meeting which followed in a few weeks at Cleveland, and its far-reaching results, but I must now come direct to the message that I want to bring at this time.

About three weeks ago at a meeting of the Fellowship for a Christian Social Order, at Cincinnati, the Rev. John Bayne Ascham, who recently returned from Turkey and the Near East, was asked to speak to us. His address was a revelation to many, for somehow or other he brought the realization that the "terrible Turk" was, after all, just our brother.

It had been known for a long time that my position in regard to the "Near East Relief" had been that we were too one-sided in our distribution of this relief, and that I had offered some time ago a liberal contribution, provided it could be used in helping the children of Turkey and the poor Turks whose homes had been devastated and destroyed during the war. That organization at that time was not prepared to accept and administer such a donation.

It was the very next day after this meeting that Dr. Ascham came in contact with A. K. Jennings of the American Y. M. C. A., who has spent many years in Turkey, who was there during the Greco-Turkish War and was in Smyrna during its burning, and was used mightily by God in saving thousands of little children and giving us the opportunity for much of the great work that we have done through the Near East Relief.

As soon as Dr. Ascham heard of his work and of the opportunity that was before him, of the door that the Turks had thrown wide open to him, he brought him to my home to talk the matter over.

I want to get just a little picture of the condition of Turkey before you, because if you would understand the situation you must first realize that there is a new Turkey and that conditions have been revolutionized in the Mohammedan world; that in Turkey the constitution grants equal rights and privileges, political, civil and religious, to all its citizens, and that the separation of Church and State is a reality.

When this first happened we heard a great hue and cry from some of the missionaries in Turkey, saying their work was being made impossible because they were not allowed to teach their religion in the schools. The Turks have separated their government from the ministries of religion and pious foundations. That is not only true of the Protestant and Catholic, it is also true of the Mohammedan. They have literally said to the church folk: "You may teach your religion in your mosques or your churches, but you can not teach it in the public schools." I would to God that some of our pious extremists who are trying to compel the reading of the Bible in our public schools and can not understand the Constitution of the United States of America, might take a lesson from this great advanced step taken by Turkey.

The point that I am trying to bring out here is that the same great cosmic unrest and urge that exists in our religious and social order in this country is surging up in the hearts and minds of the Mohammedan world. A great cosmic prayer is going up from all of us and from them, asking that we may be led to that higher ground of understanding where peace and brotherhood will be a reality. This can never come about except by co-operation, and starting with the things that we agree about. It can never be accomplished by fighting over the things that we disagree about.

The great Turkish leaders have realized this, and now there comes to Mr. Jennings, and through him to the Americans, this official invitation of the Turkish people. The ex-Minister of Education, Vasif Bey, invited us to come into Turkey and open up clubs, under an administrative committee composed of three Turks and three Americans, under the chairmanship of the Minister of Education of Turkey. The program of these clubs is to include physical and educational organization, recreation, language classes, commercial and vocational courses, music, lectures, forums and social activities, Boy and Girl Scouts work; in fact, they are asking to have these clubs opened at once in six centers, the first one with temporary headquarters to be established in Angora, the new Capital of Turkey.

Under date of March 15 the present Minister of Education, Hamdoullah Souhbi, writes Mr. Jennings as follows: "The program which you have drafted in common accord with the ministry of Vasif Bey will be maintained in its integrity."

I wonder whether we are conscious of what this open door means? Vasif Bey realized that with these questions of physical and educational organization, recreation, language classes, commercial and vocational courses, music, lectures, forums and social activities, we can start on a basis of agreement and not one of disagreement and fight; but now comes the real vision.

After I had heard Dr. Ascham talk on Turkey (and I want to say right here that the Rev. John Bayne Ascham is recognized as the leading Methodist minister in Cincinnati, and he is perhaps more quoted in the Cincinnati papers than any other minister in our city), he brought Mr. Jennings to my home the next evening. As we listened to Mr. Jennings as he pictured the opportunities in Turkey, I was watching Dr. Ascham very closely. After Mr. Jennings had

finished I told him something of the Laymen's Meeting in New York, and as Dr. Ascham had said that he would love to enter into that work, I turned to him and said, "It is dangerous for you to say things that you do not mean in a meeting like this," and he answered most fervently, "I do mean it and I am ready to go if I can be used, as soon as I can arrange my affairs."

I then said to him, "How would you, a Methodist minister, like to go, and be supported by a fund that was raised by the Jews and Catholics and Protestants, and administered by the Board of Trustees of the Universalist Church, and co-operate with the Mohammedans in building the Kingdom of God in Turkey?"

I think I have never seen quite so much emotion in his face, and as his voice choked he said, "I would certainly love to do that."

Only last week he stood in the office of my factory, and, with a voice eloquent with emotion, said: "As I have watched the work here in this factory and have gained so much confidence in the things that you are doing, I have discovered that the Golden Rule is the real philosophy of the religion of humanity, and that it will solve all of our problems, and I am sure that I can carry it into Turkey and that it will be received with open arms, even as your work has been received here in America."

Do not misunderstand this. This is in no way taking the work out of the hands of Mr. Jennings or of the Y. M. C. A. Brother Ascham has consulted them and asked if they would accept him as one of the American committee and that at the same time he might go as the representative of the Gospel expressed in the Golden Rule, and of the people in the A. Nash Company, and of the World Service Fund of the Universalist Convention, who are back of this great movement of brotherhood and the establishment of the religion of humanity.

At the meeting in New York when I proposed to contribute one hundred thousand dollars to the fund that was to be used in this non-sectarian labor of love, regardless of nationality or color, I thought I was doing all that I possibly could do, but I find that God has made good His promise that if we will bring the tithe into His storehouse He will open the windows of heaven and pour us out a blessing that we shall not be able to receive.

Brother Jennings in his appeal has asked us for an initial fund of twenty-five thousand dollars to start this great work in Turkey, but as I have studied it as best we can from this distance, I feel that twenty-five thousand dollars will not go very far. Be that as it may, I am pledging myself here and now, as I did in the New York meeting, to give not only of my means, but of myself, to this great work of brotherhood, and I am saying to these brethren: "Go to your field of labor, for the harvest is already ripe. Your first twenty-five thousand dollars is ready, and I am obligating myself to raise for this great work fifty thousand dollars per year, if needed."

After Mr. Jennings went back to New York to the Y. M. C. A. Headquarters and reported to John R. Mott, General Secretary, and Sherwood Eddy, that I was interested, Mr. Eddy and Mr. Jennings came to my office in Cincinnati. I told them that I was carrying all the burdens that I could possibly carry, but that I had taken some part in athletics as a young man and that I had long since learned that the way to develop greater strength was to carry all that one could and then take on a little more, and we then found that strength developed for the additional load. This is my position here to-night, and I am saying to the rest of the world that all of the blessings of life that have come to me, all the great rewards of labor, have been in the joy of giving and not in getting.

I feel that the American people who have been talking brotherhood, who have been preaching peace and love and co-operation, will come forward, and as they begin to see the work that is being accomplished, this fund that is already started will not be a million, but will be many millions and perhaps billions of dollars—not to send out missionaries simply to give preachments on creeds to the peoples of other beliefs and have their creedalistic teachings followed by their commercial and economic exploitation, but there shall go, through Dr. Ascham and Mr. Jennings, to the peoples of Turkey and the rest of the Orient, the vision and power to live the life of brotherhood. To this end we bid them go in the spirit of Jesus, of Confucius, of Buddha, and Mohammed.

When the Turkish Government threw open this door they attached some conditions to our entering in, the principal one of which was that we could not use the name of the Y. M. C. A., and it was the Christian part of the name that was objectionable to them. The reason for this is very apparent. To the Turkish mind the very name "Christian" is a political term, and represents their bitterest enemies who have made war upon them since the inception of Mohammedanism.

I am glad that they have imposed these terms. It gives us a chance to go over and live our Christianity without flaunting the label, which is like a red flag, especially to the less educated Turk.

In financing this I have imposed some terms also. They are that when our brethren go back to do this work, all vested property rights shall be placed in the name of the Turkish Government, or whomever that Government may designate. The reason that we impose these terms is that we are going to extend the hand of brotherhood and fellowship to our Turkish brethren. We believe that they are the children of the same Great Father that we are. We believe that when this great light illumines their minds and our minds and we can see each other as we really are, there will be no difference. In other words, we are going to trust them to the utmost.

The money that we are giving is not being given to Brother Jennings or Brother Ascham. They are the stewards to carry this money to our Turkish brethren to help them to establish these institutions that we believe they need so much, and we insist that they shall belong to the Turkish Government, or whomever it shall designate, and we believe firmly that they will use them to the glory of God, if we do our part and show them that we really are their brothers, and that the love of God "constraineth us" in all that we are trying to do for them.

Cruising Cross Country

XVII A Celebration of Patriots' Day

John van Schaick, Jr.

THIS is Patriots' Day, a legal holiday in Massachusetts and in Maine. Actually yesterday, Sunday, April 19, was Patriots' Day. Legally to-day is the holiday, but Saturday, Sunday and Monday alike have been used for the ceremonies. This year we are having the greatest celebration since April 19, 1875. That was the one hundredth anniversary of Lexington and Concord, and President Grant came to assist. This is the one hundred and fiftieth anniversary, and it was expected that President Coolidge would represent the national Government. Instead he graciously left the field clear for Vice President Dawes, who, although an Illinois man, is a great-great-grandson of William Dawes, Jr., one of the heroes of the night ride on the 18th. With Dawes came Pershing, just back from his successful visit to South America, and both men were enthusiastically received every step they took.

As I came in from Washington this morning, the largest kind of flag hung out in front of the Universalist Publishing House. Other flags fluttered up and down the street. Around the corner in front of the Hotel Lenox, twenty automobiles were drawn up, carrying blue and buff flags, numbered and marked "officials." Fat men and thin men were hurrying to the subway, dressed in Continental uniform or the scarlet and white of British regulars. A burly laborer was driving iron rods into the pavement along Exeter Street and stretching ropes "for the Marathon race this afternoon," he said. The dark storm clouds hung low, the snow came in squalls, and the wind was cold.

My first task was to mount to my apartment and drag out the faded but warm old military overcoat which everybody has conspired to make me discard. My next step was to get the papers and see what I might take in of the celebrations. I couldn't get to Concord in time for the reproduction of the fight at the Bridge. I didn't want to go to City Square, Charlestown, to see the rider impersonating Paul Revere start over the old historic route, nor to Eliot Square, Roxbury, to see the man impersonating William Dawes, Jr., start that other way, nor to Cambridge, or Somerville, or Arlington, to see the receptions and parades arranged for the riders in each community.

No, what I discovered was an 11.15 a. m. special train from the North Station for Lexington, and that I made for. With book, a map, a hunk of bread and a bit of cheese, I felt ready for any crowd, any route, and any spectacle. An outing on a stormy day has about it something special any way. The spirits rise as one faces the storm. Especially the north wind and snow flurries fit in with the storm and stress of "the days that tried men's souls." Still, it seemed a little tough on the crowds of merry-makers, on the flowering shrubs and on the trees just putting forth their leaves.

Waiting in the North Station and going out on the train I read some chapters in "The Chaplains and Clergy of the Revolution," by J. T. Headley, an old book Scribners published in 1864, and which I picked up in our largest second-hand book shop a few days ago. Rather flamboyant in style, not discriminating as to facts, it nevertheless puts us back into the spirit of the Revolution. It brings out clearly what other histories partly ignore, the tremendous influence of the clergy before and during the Revolution. Some in their election sermons stated clearly the issues and called their parishioners to arms. Others served in the Congresses, Provincial and Continental. Still others seized their muskets and fought. I commend the book to all who think that plain speaking on Sunday and practical application of the principles on Monday are dangerous innovations.

Of course the chapter on Jonas Clark, pastor at Lexington, is the chapter especially for to-day. He was a Newton, Mass., boy, educated at Harvard, and settled at Lexington in 1755, when only twenty-five years of age. Here he combined farming and preaching, receiving eighty pounds a year and twenty cords of wood for his work as minister. He was thrown into close contact with colonial leaders—his wife being an own cousin of John Hancock. Soon he stepped to the front himself as an apostle of personal, civil and religious liberty. There is a great sentence about him preserved in an old letter of the Rev. William Ware of Cambridge to Dr. Sprague. He wrote: "It would not be beyond the truth to assert that there was no person at that time and in that vicinity —not only no clergyman but no person of whatever calling or profession—who took a firmer stand for the liberties of the country, or was more ready to perform the duties or endure the sacrifices of a patriot, than the minister at Lexington."

It was at his house that Hancock and Adams were staying, "on the 18th of April in '75."

It was his meeting-house described by Longfellow in Paul Revere's Ride:

> "He saw the gilded weathercock
> Swim in the moonlight as he passed,
> And the meeting-house windows, blank and bare,
> Gaze at him with a spectral glare,
> As if they already stood aghast
> At the bloody work they would look upon."

"The teachings of the pulpit at Lexington," says Headley, "caused the first blow to be struck for American Independence."

When our train reached Lexington shortly before noon to-day, the little village was crowded, and people were arriving from all directions. The depot was jammed full of visitors who had gone there for shelter and to use it as a public comfort station. There were "hot dog" hot coffee stands everywhere, and the ice cream parlors took a back seat. There were all kinds of peddlers in evidence—with programs, with peanuts, with pennants and flags, and with blue and

buff balloons. There were tents stuck up on every vacant lot, for the Red Cross, for the American Legion, and for different sections of the parade. There were stands for the officials and speakers, equipped with amplifiers, and a great crowd gathered around them.

On this busy scene the old white meeting-house on the Green, successor to the meeting-house of the Revolution, looked down rather austerely, I thought. It was carefully locked up. If the congregation had had a little more vision they would have insisted on having the church open and warmed on a day like this, for people to use to rest if not to pray. That would have been practical social service. We Universalists must not be superior about it, however, for we have plenty of our own who say, "We don't want all those people coming into our church, dragging mud in on our carpets, and desecrating our sacred building." A vastly different attitude is that which says, "We do little enough at the best; let us not miss a chance."

Just back of the stand on the edge of the Green was a beautiful yard high enough above the street to command a view. Scores climbed up there, and I somewhat reluctantly followed, hating to mar the lawn, although it was partly protected with a film of snow. We were not ordered off. The owner apparently has a practical kind of patriotism, and made a distinct contribution to a notable occasion by letting people stand there.

It was an interesting sight. Through the crowd pushed West Point cadets in their trim gray, men in all kinds of historic uniforms, high-hatted officials in charge of the celebration, khaki-clad regulars of the army, Boy Scouts, Girl Scouts, policemen of several kinds. It was with the greatest difficulty a lane was kept open along the main street. Through the amplifiers we were told that Vice President Dawes was on his way, coming over the historic route taken by William Dawes, and that General Pershing was *en route*, coming over the Paul Revere trail. The cannon we would hear, it was explained, would be a Vice Presidential salute of seventeen guns for General Dawes, and soon they boomed out. Dawes arrived and the lines broke and the people surged around his car. With herculean efforts constables and policemen and high hats, aided finally by some of the men in khaki, forced the people back. Pershing arrived, with the four stars of the general fluttering from the hood of his motor, and pell mell came the people again. Then the amplifier took a hand, and told us that Paul Revere and William Dawes were coming in a minute "on galloping horses," and we must make way, but nobody paid attention until motor-cycle policemen ran their side cars against people and reconstructed the lines. At last came the great thrill—a man in colonial uniform on a thoroughbred, Paul Revere, wildly cheered. A wait, true to the history which tells us "Dawes came half an hour after," and then another man on less of a thoroughbred dashed up—the fat ghost of William Dawes.

I had about enough of it. No waiting for me until 2.30 for a parade or until 3 for speeches. A climb up to the old belfry, a general view of the village, a walk over the Green to the church, back to the Harrington house, to the Hancock-Clark house, to the "Minute-man" monument—the most impressive thing in Lexington—to the Munroe Tavern, and then to the station, where they said, "No train for two hours."

Then I started on foot for Boston, fourteen miles away. I did not have to walk far, for at the edge of the village I came up with buses for Arlington Heights. Away we went at high speed. There seemed to be as many people departing as there were arriving. There was a continual stream of vehicles in both directions. At Arlington Heights we descended from the bus to get the trolley for Harvard Square. A live little fellow with big spectacles called out: "Official Souvenir of Arlington—twenty-five cents. More men killed here than at Lexington and Concord put together." I laughed and purchased it, for he was right. It was a beautifully printed and illustrated booklet describing Arlington past and present—seventy-six pages of it—not hiding Arlington's light under a bushel by any means, but not too bad. "Lexington fired the first shot;" says the booklet. "Concord brought the advancing army to a standstill at the bridge, but the real fight of the nineteenth of April was the retreat, and nowhere was it fiercer or the American armies more successful than here in old Menotomy (Arlington). More than half of all who died in battle on that memorable day died in Arlington.

> " 'And here were men (co-equal with their fate)
> Who did great things unconscious they were great.' "

That probably is reasonably accurate. If Arlington had kept her old name, Menotomy, we would be tempted to boom her more. But simple justice demands that we give her more space than we do in our accounts of that glorious day.

If, however, we expect to live much around Boston we had better not get very deep into the rivalries of some of these towns.

Concord remembers how Lexington "stole" President Grant away from them and kept him until he was too late for the grand march at their ball."

Acton finds a spokesman in former Mayor Fitzgerald of Boston, who protests that neither national nor state Government has appropriated any money to provide for Acton's part in the celebration. The first company to cross the Old North Bridge in Concord on April 19, 1775, was an Acton unit, Mr. Fitzgerald said, and the only two men killed in the engagement with the British were Acton men, Captain Isaac Davis and Private Abner Hosmer.

Mr. Fitzgerald quoted from a history by Frank Warren Coburn to support his assertions. According to the account, Major Buttrick, in command of the Revolutionaries, selected a Concord company to wheel first into action from the left flank of his forces, but the captain declined. Captain Davis, the history said, was then asked to lead his men forward, and in reply to a question of Major Buttrick said: "No, I am not afraid, and there is not a man in this company who is." "I can not believe," Mr. Fitzgerald added, "that any citizen of Lexington or Concord is unwilling to do justice to the part played by Acton in the battle of 1775."

The facts of the history gradually are revealed.

Passion dies away. Sober writing, no less interesting, takes the place of partisan. I have been looking into French on "The Day of Lexington and Concord" and Murdock on "The Nineteenth of April," new editions of which are just out, and Trevelyan, the Englishman, whose "History of the American Revolution" is one of the fairest, clearest and best extant.

As a background for them I have been reading extracts from the newspapers of those days, in two volumes, which this same gold mine of a second-hand book store produced: "Diary of the American Revolution fron Newspapers," another Scribner book of 1860, compiled by Frank Moore. The contrast is vivid.

We can not possibly understand Lexington if we do not understand that when the British marched into the village there was not only no war started but British and Americans alike were keen not to start a war. That explains why Captain Parker warned his men to let the British march on through unmolested, and why both sides for 150 years have argued the question as to who fired the first shots.

There was a different situation at Concord later that same morning. There our men knew that blood had been shed. There they definitely marched on the bridge and drove the British away.

Both Lexington and Concord were mere skirmishes, but, as Trevelyan shows, "their strategic results were out of all proportion to the numbers engaged." Emerson did not exaggerate when he wrote of "the shots heard round the world." They were heard all through the original thirteen colonies and united them. They raised up friends in Europe. They encouraged struggling minorities abroad who had similar democratic ideals. Just as Fox, Burke and Pitt were fighting our battles in the British Parliament, we were fighting their battles when we stood up against a despotic King and Cabinet.

Until we get ready to minimize the importance of the whole American Revolution, we can not properly minimize the events of April 18 and 19, 1775.

We are glad that our people writing history now write it with a different perspective and spirit than have been displayed for the past hundred years. That is to say, we write it more as historians and not as combatants. We are more careful to get all the facts. We are fairer to the British. That does not detract an iota from the glory of "the old Continentals in their ragged regimentals flinching not," but it creates better feeling all around, and immeasurably increases our self-respect. Pitcairn, who led the British advance guard at Lexington, was a gallant gentleman, with a reputation as a conciliator. He laid about him lustily with the flat of his sword to stop the firing. He didn't want to begin a war. The British troops marched forty miles in eighteen hours, and showed courage throughout "a desperate retreat."

Reviewing French's book in the *New York Times* of yesterday, J. D. Adams says:

> You will not find in the school histories the story of how a Concord lad, coming across the bridge while the dead still lay there, struck a dying Britisher in the head with his axe. Possibly the soldier attempted to rise and the boy was frightened. At any rate the incident is important in its bearing on later events. Other regulars found the body and rushed back to their comrades with the news that one of their number had been scalped and his ears cut off. The word passed rapidly through the British troops, gaining even more terrible details, and had its effect on their conduct during the rest of the day. Yet their behavior, on the whole, reflected great credit on them and by no means deserved the denunciation it later received. Burning gun carriages and other material in Concord, they set fire to the Town Hall, but stopped to put out the blaze. Stories were told of their entering house after house on their retreat and killing all they found there, but our patriot orators did not mention that the British were fired on from houses as well as from behind stone walls. Mr. French maintains it was nothing but military good sense so to protect themselves, nor is there anything to show that women or children were wittingly injured. Indeed, more than one locked room in Concord in which military stores were hid was left untouched when the British were told that women were sheltered there.

There will be a few who will not like to have these things brought out even after 150 years, but the majority of Americans so honor the men of the Revolution, so reverence the cause in which they fought, and are so sure of the glory that belongs to them, that they want the picture painted with every light and every shadow that belongs to it.

In eight historic towns connected with the history of that night march of the British celebrations have been held. In the Old South Church, the Old North Church, in the New Old South, and in Faneuil Hall important things have been said.

Most speakers have emphasized the fundamental truth that America stands for peace and democracy, and that the responsibility rests on us all to maintain these American ideals.

But I must get myself home from Lexington.

Past Charles Patterson's Universalist church at Arlington, past Lucius R. Paige's at North Cambridge, past Daniel Evans' former parish, "the Old North," farther along in Cambridge, the trolley brought us back. As I emerged from the Subway at the corner of Dartmouth and Boylston Streets in Boston a great crowd was running excitedly toward Exeter Street. I could hardly get around the corner to my apartment. The Marathon runners were finishing their course—twenty-six miles and 385 yards, the classic distance covered in 490 B. C. by the Greek who bore to Athens news of the victory at Marathon. I reached my windows in time to see them race by almost at the finish. If thousands watched the descendants of Revere and Dawes on horses, tens of thousands—even hundreds of thousands, watched these men, in perfect physical condition, revive a still more ancient chapter of history and a little of "the glory that was Greece." The Melrose man, four times a victor, was second. A Chicago man won the prize. The sun came out to cheer the runner the last mile or so, but it was a grueling race—a fearful test on account of the wind.

On a Patriots' Day around Boston, one need not lack for occupation.

Boston, April 20, 1925.

The Barren Fig Tree

Edwin C. Sweetser

"And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it. . . . And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedest is withered away." *Mark* 11 : 13-21.

TO a great many people this story is a cause of no little perplexity. It puzzles and troubles them because of its seeming inconsistency with the character of Christ. Why, say they, should he have expected to find any fruit on the tree when the season for fruit had not fully arrived? And why, under the circumstances, should he have blamed it for its fruitlessness? And why should he, worse yet, have been so exceedingly angry at it as to have uttered a withering curse upon it? Is it possible that the sinless and loving Saviour did such an apparently unreasonable and rancorous thing? If not, in what way shall we account for the fact that the story is not only contained in the New Testament, but is repeatedly told there, being found in the Gospel according to Matthew and also in the Gospel according to Mark?

One way of accounting for it, and of getting over the difficulty which its presence involves, is by assuming that it was not originally in either of the Gospels, but that it was interpolated long after the Gospels were written, by some one who had no justification for doing so. That is what some persons do assume in regard to it; and if there were no valid objection to it their explanation of the matter would be the easiest and the best.

But what seems to be the easiest solution of a problem is not necessarily nor always the proper one—as every person who has had experience with cross-word puzzles can testify. The right word must fit not only the given definition of it, but also each of the cross-words into which its constituent letters must enter; and, frequently, the word which most easily occurs to the mind must be rejected for one which is discovered only after much pondering. So in regard to this matter. The offhand and easy explanation, that the story of the withered fig tree was unwarrantably interpolated after the Gospels were written, should be rejected because, notwithstanding its plausibility, it conflicts with certain facts which we are bound to consider, and also because there is a very much better one which agrees with all of the factors that enter into the case.

In the first place, the interpolation theory has no support at all in the oldest existing manuscripts, or in the belief of the early Christian churches, so far as we possess any evidence concerning it. From the beginning, so far as tradition and history show, the story has been contained in the authenticated manuscripts and has been accepted as genuine. If it were untrue and had been interpolated after the Gospels were written, there would have been no such acceptance of it nor any such uniform tradition concerning it.

Furthermore, we must bear in mind that the two Gospels which contain the story were written by different persons, at different times, and that, while it is substantially the same in both instances, it is told not in the same words but with several obvious variations; so that, if it is really a fictitious interpolation, there must either have been two interpolators, each of whom told it in his own way, for his own purpose, or the same interpolator must have put it into both of the Gospels, telling it in different ways, which disagree in some particulars. Neither of these suppositions has any degree of probability. Both of them alike are exceedingly improbable. If the story is true, and if in telling it each of the Gospel writers depended on his personal recollection of the incident, their accounts of it would very naturally vary in some respect. But an untruthful interpolator, in giving two accounts of a fictitious occurrence, would not have made the two accounts disagree with each other; nor would two untruthful interpolators have imagined and reported two fictitious occurrences so extraordinary and so nearly resembling each other.

And, further still, what motive could have prompted any one to tell such a story and to put it into the Gospels unless it was true? Surely, no Christian would put it there if it was not only untrue but if, as its critics declare, it is derogatory to Jesus and inconsistent with the character which the Gospels ascribe to him. Instead of inserting such a false and derogatory story, his followers would have rejected it if any one else had inserted it. Only an enemy would have had any motive for inserting it, and, instead of allowing it to remain there, all true Christians would not only have quickly excluded it but would have execrated the author of it.

No, the theory that this story was not contained in the original Gospels, but that it was afterwards interpolated by some unknown and unreliable person or persons, will not endure examination. There is nothing to sustain it. It disagrees not only with tradition and history, but also with all of the probabilities in regard to the case.

We must seek, then, for some other and better explanation of the story's seeming inconsistency with the character of Christ; and when we seek in the right way we soon find that, in fact, there is no real inconsistency, but that the occurrence, as recorded, fully agreed with his teachings and with the rest of his life.

For, when we carefully read the two accounts, we find that Christ did not really "curse" the tree in the usual sense of that expression. According to our so-called Authorized Version, Simon Peter said to him, "Behold, the fig tree which thou cursedest is withered away;" but, of course, Peter did not use the English language, and what he really said would be better translated, "The fig tree whose doom thou didst pronounce is now withered away." According

to Matthew's account, Jesus said to the tree, "Let no fruit grow on thee henceforward forever;" and according to Mark's account, he said, "No man eat fruit of thee hereafter forever." There is nothing in either of those renderings to indicate that he used any harshness of utterance, or even, indeed, that he blamed the tree for its fruitlessness. The record merely shows that he was disappointed in regard to it, and that thereupon, for some reason, he impressively predicted its death and passed on.

The reason for his disappointment was due to the fact that, as we have in this country more than one kind of apple trees, so in the land of Palestine there are several kinds of fig trees coming into fruitage at different times of the year. One of them ripens its fruit in the early part of the summer or the latter part of the springtime, another in mid-summer, and another in the fall. That which bears the earliest fruit puts forth its green figs before it puts forth its leaves, so that when the foliage is fully developed some of the fruit is quite likely to be fit to be eaten. And whereas ordinarily such trees do not have any eatable fruit before the latter part of May, some trees which stand in sheltered places, where they are protected from the wind and get a great deal of sunshine, are likely to have ripe fruit in April and to be bearing it at the time of the Feast of the Passover, which corresponds with our Easter season. In the vicinity of Jerusalem, I myself have seen fig trees with well developed fruit and foliage as early as the 23d of March. The Feast of the Passover may occur several weeks after that; and if it did so when Jesus for the last time attended it he might reasonably have hoped to find some eatable fruit on a tree which was abundantly covered with leaves, although the regular harvest time had not quite arrived. The early fulness of its foliage implied an equal earliness in regard to its fruit.

Frequently, moreover, those fig trees which ripen their fruit in the fall retain some of it on their branches till the following spring, when it may be found there in good condition under the newly formed leaves. Josephus indeed says that, around the sea of Galilee, ripe figs could be gathered in ten months of the year.

When, therefore, a few days before his crucifixion, Jesus was walking with his disciples from Bethany to Jerusalem, it was very natural that, beholding by the wayside a fully foliaged fig tree, he should think that by going to it he "might haply find" some ripe figs thereon.

And, not finding even green figs, but foliage only, he no less naturally regarded it as an appropriate symbol of the ill-fated nation, which, while making great professions of true religion and righteousness, was grievously lacking in what was needed to prove the truth of its claim. Professing to be peculiarly the people of God, and looking down on all other nations with a contemptuous assumption of superior morality, it was really one of the most bigoted and selfish and sinful. Professing to honor the laws of God as set forth in the Pentateuch, it made them of no effect by its foolish traditions. Its priests and its Levites, going regularly to the temple and performing its ceremonials with ostentatious exactitude, passed the wounded stranger by and selfishly left him to die by the wayside. Its scribes and its Pharisees, making broad their phylacteries, enlarging the borders of their garments, making long prayers at the street corners, and publicly thanking God that they were better than other men, oppressed the poor and robbed widows' houses, and laid on men's shoulders heavy burdens which they themselves would not touch with even one of their fingers. Hypocrites, Jesus called them again and again; and again and again he predicted the nation's impending destruction. Shortly before he denounced the fig tree on account of its unfruitfulness, he wept over Jerusalem and, because of its unfaithfulness, predicted its overthrow. And, only a few hours afterwards, he said to the chief priests and elders, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21 : 43.) In one of his parables also he had symbolized the nation by an unfruitful fig tree which was presently to be cut down. (Luke 13 : 6-9.) In so doing he used a metaphor which was familiar to his hearers, inasmuch as it was found in their sacred scriptures, several of their national prophets having also made use of it. (Isa. 65 : 22; Jer. 11 : 16; Ezek. 31 : 3.)

What, then, could have served as a more appropriate symbol of the sinful, self-righteous, hypocritical nation than that particular fig tree, unfruitful notwithstanding its conspicuous foliage? And how could Jesus have given to his little company of disciples a more impressive object lesson than he gave to them when he caused it to wither away?

Doubtless, the lesson was not lost on them; and it ought not to be lost on our own generation. For verily it was "written for our admonition," that we may take heed lest we fall. The Jewish nation had no monopoly of either the promises or the threatenings of God; and for us the lesson to be derived from the withering of the fig tree is that a sentence of condemnation is pronounced upon everything which no longer serves the purpose for which Providence created it. Of everything which exists it is divinely required that it shall somehow serve a useful purpose. Otherwise, there is no permanent place for it in the universe; it is self-condemned and must pass away. Prospective usefulness may preserve a thing, but past usefulness alone will not keep it from perishing. Nor will any mere profession of usefulnesss do so. Leaves will not serve in place of fruit.

"And presently the fig tree withered away"—ah, what a text for historical illustration! The history of everything that has outlived its usefulness, or that never had any usefulness, since order first came out of chaos, is epitomized in those few words—the history of whole species of things in the natural world, of whole systems of government in the world of mankind, of worn-out laws, effete institutions, obsolete customs, one and all. "Let no fruit grow on thee henceforward forever" has been the sentence passed upon them; and "presently the fig tree withered away."

Nations, governments, parties, churches, statutes and customs must be useful to humanity and promotive of righteousness, or be condemned and pass away. They must bear good fruit or take the consequences of their failure to do so.

Any church, for example, which, instead of bearing what the Bible calls "the fruit of the Spirit" and furthering the interests of the Kingdom of God, devotes itself to formality and fashion and worldliness, or to philosophical and theological speculation and controversy, or which becomes merely selfish and careless and idle, is already stricken with inward decay; and, unless it repents and reforms, it must give way before long to some church which is true to the purpose of God. There is no permanent place for any church which fails to produce the kind of fruit for whose production Christianity came into the world—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," and their manifestations in practical form.

The Universalist Church is no exception in that respect. If it is to survive for a long time, it must show its fitness to do so by serving humanity. It can not safely rely on its former achievements, nor on the excellence of its present profession of faith. It must show its faith by its works—by its unselfishness, its generosity, its missionary activity, holding forth the word of life and helping to save people from their woes and their sins—in short, by imitating Christ himself, who said of himself at the beginning of his ministry, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

If our Church produces such fruit, nothing can hinder it from prospering; and the more it produces the more prosperous it will be. Instead of withering away, it will be like a tree in a well watered garden, that bringeth forth its fruit abundantly. Otherwise, even its leafage will wither and become like the chaff that the wind driveth away.

God forbid that it should ever thus wither away! And that means, God forbid that the people who belong to it should ever be so deficient in the fruits of the Spirit as not to justify its continuance!

A church consists of its membership. Its character is determined by them—its worthiness or its unworthiness, its usefulness or its uselessness—and every one of them is partly responsible for its success or its failure. If they are careless in regard to it, or if they use it only for their own pleasure and temporal welfare—if they think principally of the social advantages which it offers them, and if, while they are calling it a religious institution, they put no real religion into it—they have no right to complain, nor any occasion to wonder, if it withers away. Churches seldom, if ever, die unless they really deserve to die. True religion—devoutness, consecration, unselfish devotion to the welfare of humanity—would have saved many a church which has passed out of existence.

God grant that our Church, with the best profession of faith among all of the Churches, may not fall short of any of them in respect to those practical proofs of Christianity which are needful for its long continuance!

Hopkins of Dartmouth on Youth

DR. ERNEST M. HOPKINS of Dartmouth College has come to the front among American educators because of his insistence that the chief task of American colleges is to teach boys and girls that they have brains and that they ought to learn to use them.

He has great courage and rugged common sense. About all that many people know about him is the widely circulated report that he said he would have invited Lenin, and for that matter anybody who had a message and could wake up his students to use their brains, to address them.

His self-control, discrimination and sense are exhibited also in what he has to say about college boys and girls going to hell in their sex relations. The following extracts from an interview published simultaneously by the *New York World, Evening Star* of Washington and other papers are interesting and important:

Q. Is modern youth in a moral slump?

A. I do not believe so. It depends altogether, of course, on what one considers moral retrogression. I am perfectly conscious that if one starts with the standards, conventions and inhibitions of the last years of the Victorian era, our young people to-day must give an impression of moral laxness. I am certain in my own mind, however, that this is all a matter of outward appearance rather than of inner character.

I, myself, am enough influenced by the conventions and standards of recent decades of the past so that I believe there is some genuine loss in the changed relations between the sexes, and I think that in these matters it is not wholly gain nor completely progress that reserve has been exchanged for a rather blatant frankness, that poetry has been exchanged for prose, or that romance has been lost in the effort to be realistic. Nevertheless, I do not think that by any stretch of the imagination could these changes rightly be considered as constituting a moral slump.

When we hear a boy and girl talking together with a frankness that would send their grandparents into a dead faint, we brand them as morally lost. But they mean nothing by it, and there is nothing fundamentally wrong with them.

As a matter of fact they are much better than we were. I remember when my class graduated we went to Montreal on a grand jamboree, after which about half the class had to spend the night keeping the other half out of the vice districts. That sort of thing doesn't exist any more. At Dartmouth we have accurate information that only six men last year suffered from social diseases. That is a very small number out of 2,000 men. It was much higher in the colleges during my day.

Formerly no man was ever barred from a fraternity because of immorality. But just recently a member of a wealthy family which had sent its sons here for generations was blackballed from every fraternity because he was morally loose.

Q. Has modern youth lost its religion?

A. When any one asks me that I always want to ask him for a definition of religion. If by religion you mean fundamentalism, then I say, "Yes, youth is hopelessly lost." However, I am a crank on that subject. In my opinion, too many people these days are attempting to hold us to the exact doctrine taught 2,000 years ago. Our whole method of life has changed since then. I remember the brilliantly colored picture cards that were passed out in my Sunday school, with which they tried to drum into our heads everything about the old and nothing about the new. I am not sure but what Sunday school did me more harm than good.

There is a certain sect of Buddhism whose priests once decreed that no new doctrine should be adopted nor any beliefs changed in any way. That sect became frozen and thereafter lost all its followers.

Religion with us has become frozen. That's why it is losing its hold on youth.

Q. Why has Dartmouth been criticized for being irreligious?

A. Probably because of the publicity given to us by those who have genuine question in regard to the results of certain fundamental policies of the college. Such men as Mr. Bryan, for instance, who believe that the teaching of scientific evolution is anti-religious and anti-Christian, feel very strongly that the Dartmouth requirement, that every student shall study evolution in his freshman year, is particularly to be condemned. When one recalls how many people of this conviction there are in the country, as evidenced by the moves in various state legislatures to forbid the teaching of evolution, it is easy, I think, to understand why a college which seeks to make its men justify the beliefs they hold shall be assumed by the unthinking man to be attacking or perhaps destroying belief.

Moreover, this principle applies through the whole curriculum, and our theory is that a man who has no understanding of the belief which he holds and no ability to defend it against attack is very little benefited by possessing it.

Consequently, no attention is paid by our critics to the fact that a larger proportion of the men going out of college are actively interested in religious affairs than formerly, but rather attention is focused on the fact that for a given period of practically every man's course he is questioning his old basis of belief without either having acquired a firm foundation in a new or a basis of confidence in the old.

Q. What do you consider the chief fault of modern youth?

A. Its unwillingness to subject itself to, or accept, discipline in any form, and its shrinking from the

Interior of the Church at Salem, Mass., where the State Convention is to meet May 20-21

kind of hard work that used to be taken as a matter of course. As a matter of fact, my only real question about this generation is at this point. The effect is one which might have been anticipated, however, from the different types of homes from which men come, as compared with former generations, and, if I might add without offense, it might even more be assumed from the different kind of parents which the present generation has as compared with those of former days.

Q. What do you consider the chief danger of modern youth?

A. Its failure to think. Its tendency to follow the machine system, to be just like the other fellow, to conform to type. This is particularly dangerous because we need leaders. Men who strive to pattern themselves after the other fellows never lead. They all attain a dead-level. Our schools and colleges have a tendency to imitate our factories. Their finished product is too standardized—too similar—like Fords.

These days real thinking is very rare. I remember the first time that I ever understood that it was necessary to think. I had been traveling on the Pullman with an older man for almost a day, when he went off to a neighboring section of the car, saying that he wanted to be undisturbed for a couple of hours, because he would like to think. It was an unheard-of phenomenon to me. I had never thought steadily for two hours in my life, and I do not doubt that other people have had like experience.

Q. Why have people quit thinking?

A. Because they don't have time, or rather don't take time. A generation ago our fathers lived out on farms where they were by themselves all day, and sat at home reading in the evenings. They had no radio or phonograph to do their thinking for them, and no automobiles to take them away from home. Theirs was essentially a home life.

I sometimes think that the hard common sense which Coolidge displays comes from working in the great open spaces when he was a boy.

To-day we are more crowded. People live close together. To think requires solitude and space. Also we are on the go from morning to night. The home has disappeared. The father comes home at night tired out from his work, absorbed in his business. He gives little attention to his children. They have their own interests. No wonder that boys come here who, when asked for their father's opinion on certain subjects, reply that they "have no idea what dad thinks," or else that "they don't give a damn what dad thinks." I believe that lack of home life is the root cause of much of youth's troubles to-day.

Q. How can we get modern youth to think?

A. That question demands a dissertation for any adequate answer, but I will tell you what we are trying to do at Dartmouth.

We have come to the conclusion that different men require entirely different influences to start their mental processes. Some can be argued into it, some have to be seduced into thinking, some can be exasperated into thinking, while in other cases it requires a process of mental blasting. Consequently the college undertakes to utilize all these various methods. Each instructor has his own approach to the undergraduate mind. Meanwhile, the college courses are designed to be mind-stretchers, and we have come to the belief, in our own work, that the fact that a course could be more completely absorbed by a man in his senior year is not necessarily an argument that he should not be challenged to do what he can with it in his freshman year. It is for this reason that we have placed such courses as evolution, with its discussion of scientific hypotheses, and citizenship, with its discussion of moot questions, in the freshman year. Many of the undergraduates can absorb only a small proportion of what these courses are about at the time they take them, but the influence remains upon them to the benefit of all of the rest of the courses which they take.

Another procedure which is a part of the general policy, is the theory of the college that undergraduates would better hear different social theories presented by their professional exponents than to hear about them second-hand through prejudiced commentators.

There is a widespread delusion that the college undergraduate is so credulous and unsophisticated a member of the human race that he is going to believe anything which is told him. Hence arises the concern of those who fear the appearance on college platforms of the exponents of unorthodox theories.

Much is made of the frequent assertion that the youth of to-day is rebellious and in revolt, but I can not discover when this has not been so, and the chronicles of any college are full of data indicating that the undergraduates at all times have either covertly or openly rebelled against opinions imposed upon them. It seems to me only common sense that opinions should not be imposed, but that access to data should be offered and that men should be given the opportunity of forming their own opinions.

An amusing illustration could be derived from the fact that for decades practically all teachers of economics in New England colleges taught the theory of protection to be wrong, and of free trade to be right, while during that same period, as near as I can discover, the proportion of free traders to protectionists among the graduates hardly varied.

Q. Do you find most students looking for courses which will earn the biggest incomes after graduation?

A. As freshmen, yes. But after the first year they get a broader view of life. However, I admit that American youth is following a materialistic path. This is especially true in the large universities of the West and in the Eastern technical schools.

It used to be that economics was the most popular course in college. Every one took economics in order to learn how to make money. To-day, at Dartmouth, English and sociology are both more popular. This is a good sign. To me a college should give a boy a liberal background rather than teach him a specialized trade.

Q. What is the cause of this materialistic tendency?

A. Parents, as much as anything. Most parents have hammered it into their children's heads that they must get out and make a living. I think that the parents are more to blame for the present plight of youth than any other single factor.

I recall one man who complained to me that I was ruining his son. I asked what he wanted me to do with him, and the reply was: "Let him come out just as good a Democrat as when he entered, and just as good a Presbyterian, and an abler business man than I am."

In other words, this father wanted his boy to remain unchanged. He didn't want his boy to grow. He was content that he should be an exact replica of the old man. He didn't realize that throughout history the most discouraging periods of human stagnation have been when men quit thinking—when we refused to change.

But the world has never stood still, and probably never will. So we might as well get used to changes, and it should be the place of the educated man to analyze the good and the bad in the old and the new and select the best in both.

We can teach our boys almost anything. We can teach them to put their entire faith in war, and that they must prepare to fight France. And in fifty years they will fight France. That's what Germany did.

Or we can give them a vision of the leadership they can give to this changing and faltering old world, and in fifty years they will be leading it.

Our Prayers Together

Florence H. Perin

THE thought of God's guidance is delicately expressed in a poem by Amos R. Wells. Two men were driving through a narrow woods' road at night, on either side of which tall pines were standing. The night was black and the shadows were dense. One man could see nothing but the blackest night, and the road and the woods were as one. He asked the driver how he managed to see to keep the road, and he answered cheerily, "I drive only by the path in the sky." Then they both looked above and saw a beautiful lane of stars, which followed the outline of the road so accurately that no one could lose the way. The poem ends with the thought that when life is dark with problems, and we long for light, our only solution is to lift our hearts in prayer to God and walk by the light of His countenance.

Sunday, May 10 (Mothers' Day)

God thought to give the sweetest thing
In His almighty power, and deeply pondering
What it should be—one hour
In fondest joy and love of heart
Outweighing every other,
He moved the gates of heaven apart
And gave to earth—a mother.

G. Newell Lovejoy.

Our Father in Heaven, we thank Thee for all the sweet and sacred memories that gladden our hearts at the mention of the word "Mother." We associate it with that other sweet word "Home," for the mother is the heart of the home. We thank Thee to-day for the manifold incarnation of Thyself in the hearts of all true mothers. We have known the charm of mother-love, and it relates us anew to Thee. Wilt Thou bless all mothers everywhere and crown them with long life and happy days and the sweet consciousness of having ministered in love. *Amen.*

George L. Perin.

Monday, May 11

Not what we have but what we love determines our wealth or our poverty.

A. N. K.

Heavenly Father, to-day may we realize that "a man's life consisteth not in the abundance of the things which he possesseth," but rather in the spirit in which he serves and his earnestness of purpose. Help us to seek riches only for the good they will enable us to do, to seek position because we can touch more lives with blessing. It is not, O Father, what we have but what we share which makes life worth while. In love's service we are entitled to possessions of the soul that are unlimited and which gold can not buy. To-day may we walk close to Thee. *Amen.*

Tuesday, May 12

I saw a delicate flower that had grown up two feet high, between the horse's path and the wheel track. An inch more to right or left had sealed its fate, or an inch higher; and yet it lived to flourish as much as if it had a thousand acres of untrodden space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it.

Henry D. Thoreau.

Under Thy wings, my God, I rest,
Under Thy shadow safely lie;
By Thy own strength in peace possessed,
While dreaded evils pass me by. *Amen.*

A. L. Waring.

Wednesday, May 13

Thinking good thoughts and continually trying to live them in daily life: thoughts of love, thoughts of truth, thoughts of good, thoughts of plenty, thoughts of purity, thoughts of perfection—it is the only way in which spiritual things will become a reality in our daily existence.

Elbert Hubbard.

We try so hard, O Father, to do big things, when after all it is only by forgetting ourselves in love's service that the richest of happiness comes. To-day, may we not shrink from the common tasks of life, Help us to be satisfied with our surroundings and to see in them the glory of life. *Amen.*

Thursday, May 14

Men are seeking me, reaching out for me, crying for me—yet they do not find me. They are looking far, and I am very near—so far that they look over and beyond me when I am waiting at their feet. When at last they see me, and understand, then will

they have discovered the greatest of all treasures—Faith!

James Oliver Curwood, in God's Country.

Heavenly Father, our hearts long for Thee, and again and again we ask what we shall do to feel Thy presence. Aimlessly we search, we follow far-off rainbows, and stumble on the rocks of doubt. Thou madest us to see and hear, yet we are blind and deaf. O Father, open our eyes and our ears as we stretch out our hand to clasp Thine. Thus and thus only shall we find the precious trail that leads to Thee. *Amen.*

Friday, May 15

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Isa. 423 : 16.

As we travel the journey of life, our Heavenly Father, how wise and good it is that we can see only as far as the bend in the road, but Thou seest beyond, and we trust Thee to lead us. Only Thou canst bring light out of darkness, straight paths out of crooked. With Thy help, may we be so calm and patient to-day that if there are shadows in other lives that touch ours, they may be dispelled by the reaction in their lives of the love and peace which radiates from us. *Amen.*

Saturday, May 16

Our finest devotion is never recompensed in terms of the market. It never can be. We give ourselves, and find in return our larger lives.

F. L. Hosmer.

Give us, O God, the vision to see the way where duty lies and strength to walk in it, to ever keep the forward look and never to lose heart to-day because of the stumblings and the failings in the yesterdays that are forever gone. Let us remember that we are in Thy hands, and we are faithless to Thee and to ourselves if knowingly we fail to do Thy work. Though we can not see Thee, we now see our fellow men, and we shall best serve Thee if, in love and patience, we help our fellows. *Amen.*

Almon Gunnison.

Dr. Newton on Modern Versions of the Bible

DR. JOSEPH FORT NEWTON of New York has written for the April number of the *Literary Digest International Book Review* an article on "Getting the Bible into Present Day English." The article discusses the following books: "The Making of the English New Testament" and "The New Testament: An American Translation," by E. J. Goodspeed; "The New Testament: a New Translation," "Everyman's Life of Jesus," and "The Old Testament: A New Translation," by James Moffatt; "The Riverside New Testament," by William G. Ballantine; "The New Testament," Centenary Translation," by Helen B. Montgomery, and "Our English Bible," by H. W. Hoare. Dr. Newton writes with simplicity, directness and vigor, qualities he lets have the right of way in his best literary work. In a nature as artistic and poetic as his there is never danger that enough beauty will not creep into his work. We quote a few of the suggestive paragraphs of this article:

Each of these translators is keenly aware of the difficulties of his task, of the sacred rivalry of the King James Version, whose stately antique diction is entwined with the holiest memories of our hearts. Yet they freely depart from it, sacrificing association in behalf of clarity and intelligibility; and therein they are right—though it does jar us a bit at times, as when Goodspeed turns the words of Pilate to Jesus—"Sayest thou this of thyself, or did others tell it thee concerning me?"—into the following: "Did you think of this yourself, or did some one put it to you?" But we do get his meaning, as if it had been spoken yesterday. Of course, any translation from one language to another "is like playing on the piano what was written for the violin." Even when the motif and fundamental melody are preserved, subtle effects are missed and haunting overtones are lost. But we are making gains betimes, and we can hardly turn a page of any of these new translations without finding an old text in a new setting, or an old passage retouched until it glows like a star to light our way.

Almost any text taken at random and read in all these translations is like turning a gem over and over and watching it flash and sparkle from many facets. Take the Authorized Version of the words of Jesus in the Gospel of Luke: "In your patience possess ye your souls." The Revised Version of 1881 restored this text to something like its original force: "In your patience ye shall win your souls." Bishop Westcott thought all the work of the revisers well spent, had the only result been to secure this slight change. With which agree all four of the translations under notice, and together they lift the words out of the commonplace into the altitude and atmosphere of Jesus. It marks the difference between the soul as a treasure to be kept and a trophy to be won, between life as a possession and life as an adventure: "By your heroic patience you will purchase your souls!"

Indeed, it marks the distance between the faith of yesterday and that of to-day. Stated starkly, the Gospel is not a soft, cushioned faith, a refuge for the timid, a shelter of frail and lovely things, a static blessedness. It is a challenge to the heroic spirit of youth, a quest and a conquest to stir the blood and make the heart beat faster; a risk, a wager, a divine foolishness; not a stick of candy, but a stroke of lightning. It recalls the words of William James—gallant, chivalrous, beloved—who found the religious teaching of his day "too idyllic, too saccharine," and described himself as a citizen of a "moralistic and epic kind of universe," when he said that if life is not a fight it feels like a fight; a real fight, a fight to a finish, no sham battle at a summer maneuver.

So much for a single example, showing a sundering difference between the old versions and the new. If we set the four versions side by side, we have a translation of the Gospel, simple but not cheap, popular but not colloquial, achieving literary beauty without academic stiffness, making the most modern of books real and vivid in the language of living men. They give one the joy of great work greatly done, in a spirit worthy of so noble an enterprise, and for such things we give thanks. Of the four, it is not too much to say that Moffatt is the ripest and the most finished, with a grace of form and a brooding beauty of phrase all his own. His work is a model of accuracy, a marvel of insight, at once a translation and a transition, in which many echoes of the old high melody are caught and bidden to linger in the more direct and familiar speech of our day.

When we lay aside these versions and take up the latest work of Moffatt, a story of Jesus in the words of the four Gospels, woven together into a consecutive narrative—all verse divisions omitted—the impression is unforgettable; almost as if we had read

it for the first time. It brings out afresh what Jesus was, what he did, what he thought and taught, and the sublime personality commands us in all its beauty and wonder and assurance. If only people would read the Gospel as they read any other book, they would discover, so Jowett said, how unlike other books it is.

The ignorance of the Bible to-day is amazing, even among cultivated people, who seem half proud of it, counting it a little gray sin to be coddled, lest they be deemed too pious.

> What a Book! (exclaimed Heine.) Stranger still than its contents is for me its style, in which every word is, so to speak, a product of nature, like a tree, a flower, like the sea, the stars, like man himself. One does not know how, one does not know why, one finds it altogether quite natural. In Homer, the other great book, the style is a product of art, and the material always, as in the Bible, is taken from reality, yet it shapes into a poetic form as though recast in the melting-pot of the human spirit. In the Bible there is not the least trace of art; it is the style of a memorandum book in which the Absolute Spirit entered the daily incident with the same actual truthfulness with which we write our washing list.

As has been said, the first impression of this version is its stark bareness, stripped of all the glorious glamour which invested the King James version with wonder and charm. At times it seems to me to go too far in the direction of popular style, though it does try to preserve as much as possible of the Oriental flavor of the old Bible. Howbeit, one likes his rendering of the name of Deity as "God the Eternal"—it is so spacious and has so many echoes, keeping that margin of mysticism which ought always to surround and glorify our thought and speech about God. The first verse of the Bible in this new translation reads: "When God began to form the universe, the world was void and vacant, darkness lay over the abyss." It is modern enough, and the word "universe" is more accurate and august; but it raises the question how far we have a right to read our later ideas, of which the writers did not dream, back into the words of the Bible. Something is somehow lost, a certain splendor has faded from the words: "In the beginning God created the heavens and the earth." That is sufficient, satisfying, final: back of it we can not and need not go.

So it is throughout, and while the new version does help to make the writings of a far-off time more vivid, still we pay a price for the clarity. In the account of creation the Garden of Eden is a "Park" planted by God the Eternal, "where he put the man he had molded." In the same way, the ark which Noah was told to build for the deluge becomes, in the new version, a barge: "You must put windows in the barge; also put three decks in it." Which is no doubt correct, as an ark, like the Ark of the Covenant, is a tiny box. In the story of the Exodus and the wars of Joshua, we find what the *London Times* called "Moffatt's war dispatches;" and his pages do have the terse, crisp, swift strokes of telegraphic news, giving the battles of long ago the vividness of modern warfare. All through, the word "covenant" gives way to "compact," which is less conventionalized; and "we need a more living word to bring out the sharp edge of the original term."

The final version of the Bible—better than King James, Moffatt, Goodspeed, or any other—the infinitely slower and more difficult translation of its truth into character, what a great soldier called "an edition of the Bible bound in boot-leather"—is among the things to be awaited. Alas, the Grand Style is as rare in life as it is in literature, and we shall have to wait much longer before we know how the Bible will read when it is translated into the lives of men and nations. Only a few words—here a line and there a stanza—have been wrought into action. For such a task we shall need to return again and again for cleansing, for comfort, for command, to "the book of white samite, mystical and wonderful," where the sweet Voice sounds and the Vision dwells.

Reactions of Our Readers

FROM A BROTHER EDITOR

To the Editor of the Universalist Leader:

I am afraid that I shall have to acknowledge myself not fully satisfied with your answer to Anti-Optimist or Inquiring Pessimist, although your answer clearly intimates that you were catching a near glimpse of the real truth. I was amazed, however, that here on the very eve of another Easter there was nowhere in all the discussion any reference to the philosophy of life that Jesus taught and, in dying, proved a consistent believer in himself.

Both these pessimists, the poet and the "intellectual woman," are shooting wide of the mark. Hear now another seeming pessimist, I might even say an Inquiring Pessimist:

> "Are God and Nature then at strife,
> That Nature lends such evil dreams?
> So careful of the type she seems,
> So careless of the single life,
>
> "That I, considering everywhere
> Her secret meaning in her deeds,
> And finding that of fifty seeds
> She often brings but one to bear,
>
> . . . . . .
>
> "O life as futile, then, as frail!
> O for thy Voice to soothe and bless!
> What hope of answer, or redress?
> *Behind the vail, behind the vail.*"

Jesus appears to have been "careless of the single life," yet he loved every soul. He attached little value to what we and the world have always regarded as life; he attached more importance at all times to thinking than to doing wrong; so surely he must have known, or at least have felt, that motive and secret thought were more dangerous to souls than sin done in the body—for that had its reward and its sure and unfailing punishment.

So many, many times do things happen to us which make us feel that "life is so hard," and afterwards we find—as the poet said—"sometimes it takes the acid of a sin to cleanse the clouded windows of our lives so pity may shine through them," and that all worked out for final good. Shall we say that God was in it? Well, I don't know—I only know "we can not drift beyond His love and care."

Jesus said he came that we might have life, and that we might have it more abundantly; so maybe, after a while, when we *really* enter into life, "behind the vail," maybe we shall know then.

I am not an extreme optimist, nor yet am I a confirmed pessimist. I think that "all things work together for good whether we love the Lord or not," just as Fra Elbertus said; and with you, Mr. Editor, I look for the "glad surprise," and really believe it will be a chance to "carry on," for I hear Paul saying, "If in this life only we have hope in Christ, we are of all men most miserable." There is something to follow!

Our concern, however, is helping to "hasten the coming of His kingdom," to "be about the Father's business;" that we may have a more glorious resurrection. Wouldn't it be terrible, with all our opportunities, if we should find that we had made a poor grasp of "this sorry scheme of things," and that we had to go to the foot of the class? Omar, the old tent maker, was an Inquiring Pessimist—but I doubt if he ever read Jesus' philosophy of life.

Jesus came into the world at a time when men were weary and heavy laden with religious burdens, with taxation, and with a false philosophy, and he tried to call men back to the simple

things of life; he thanked the Father that He had hidden these things from the "wise and understanding, and didst reveal them unto babes." He met Roman imperialism, Greek classicism and Jewish ritualism with, "Come unto me and I will give you rest." He demonstrated, while not attempting any working principle of science, some of the final, social ultimates of the world and the race.

Jesus says to teacher, preacher, scientist, statesman, editor, Anti-Optimist and Inquiring Pessimist: "Take care of the soul; keep that and you hold the key to all, here and hereafter"—"for what can a man give in exchange for his soul?" Jesus taught 2,000 years ago, almost, that "what goes into the mind comes out in the act," and science just recently restated this fact upon its own discovery.

I don't know, Brother Editor, if I have made myself plain or no. I have tried to do so, but it isn't always an easy thing to do—you know that! The teaching of Jesus that "he that saves his life shall lose it" brings us to the fact that life isn't really hard. It only appears so. When we lose, we gain; when we give we receive. Service to mankind is our only way of serving God; it's the only service that He wants. Give a cup of cold water "to one of the least of these, and ye did it to me." That was Jesus speaking, but it was the same divine spark that is in us all—God speaking through him.

Life isn't always hard; God is good and in service we gain a something that gold can't buy, appreciation from the one served. Well, maybe not always appreciation—but the service isn't lost!

I like to think that things are going along all right; but I don't intend to just think that, I want to "help redeem the times."

Wm. David Harrington.

Waltonville, Ill.

* *

WHAT WE TRY TO DO ANY WAY

To the Editor of the Universalist Leader:

The *Leaders* have been so good this winter that we have always felt like sitting right down and writing to thank you. Especially this new one which came to-day is "full of juice." Your friend has the right idea. You are giving the *Leader* a balance that it has not always had. It is hard enough for a man to keep his life well-rounded, and there are few of us who do not get one-sided. It must be even harder to run a paper, particularly a denominational paper, and keep it well-rounded. That is what you are doing, and you are challenging us all to do the same with our work. Thank you.

Clifford R. Stetson.

Shizuoka, Japan.

* *

FINDS THE ANSWER IN REINCARNATION

To the Editor of the Universalist Leader:

The discussion in the last two numbers of the *Leader* in regard to the question "Why is life so hard?" has been most interesting and stimulating, for this is one of the great questions that all thinking people must face at some time in their lives in one form or another.

There are many of us who can not doubt that we live in a universe governed by a God of love and mercy and ruled by spiritual laws. Our instinct, our intuition, and the voice of the Spirit within our own hearts, tell us that justice and love rule the universe, and that all things work together for good both for the individual and the race.

Yet we can not fail to face the facts of life, and all about us we see apparent injustice and unfairness. We must recognize the contention of Ingersoll that a God that can not or does not treat us with justice in this world can hardly be expected to be better in the next.

How then can we reconcile our belief in an all wise and loving Father and a universe aglow with marvelous possibilities for life and love with the obvious fact of the hardness and, in many cases, the cruelty of life?

It would seem that the key to the riddle of life lies in a recognition of the principle of spiritual evolution. Most of us now believe in physical evolution, but do we stop to think how much greater is the doctrine of spiritual evolution or reincarnation? Reincarnation teaches that what we are to-day is the result of our past thought and actions, that whatever character and capacities we possess we have earned in our own past lives and whatever hardships and difficulties we face are of our own making and can be conquered by our own spiritual powers. Surely this is a manly, reasonable, and moral view to take of life. It bears out our deepest realizations of the spiritual worth of life and explains the apparent injustices of existence. It also answers the arguments of the materialists and skeptics as no other philosophy can do. As the editor has so ably stated, life is an education and therefore must contain difficulties and obstacles to overcome, but is it not easier to believe that these are due to our own limitations and mistakes in one form or another rather than to blind chance? It would seem as though the doctrines of reincarnation or spiritual evolution and the law of cause and effect should have a place in our philosophy of life.

Romaine W. Seaver.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Two Oceans and the Little River

We were at Panama, I and Keturah, and our Ship walked up-stairs on the Atlantick side, and down-stairs on the Pacifick side, and we sailed all the way through. But we got out of the Ship, and walked across the Gates of the Locks on either side, and we said, We have stepped across the strip of water that joineth the Oceans. And we inquired of each other, saying, Which ocean did we step across? Have we put on our seven-league boots and walked over the Atlantick, or did we go out for a stroll and casually step across the Pacifick? And the matter seemed to be worthy of some consideration.

Beloved, we had not walked across either Ocean. We had but crossed the Chagres River.

And this I considered, that all the multitudinous seas are not sufficient for a Canal like that at Panama. Yea, though the waves thereof roar and are troubled, yet can they not attain unto the height of the Panama locks. And all the labor and all the skill would be for naught were there not a Little River flowing eighty-five feet above the level of either ocean. And without that River the Gatun Locks and the Miraflores lock would all run dry, and the Ships would sail around the Horn or stay each of them in its own yard and play there.

And I said, Keturah, the Oceans have had rather more than their share of credit in enterprises like unto this. Little drops of water and little grains of sand make something else beside the mighty Ocean and the pleasant land. They make Rivers and Concrete walls to contain them, else might the deep and dark blue ocean roll till it got tired of rolling.

And Keturah said, It is even so; and it seemeth to me that there is a rather Fine Suggestion in what we have seen.

And I said, Keturah, thou art correct. The inspirations of men's lives are not found on the sea-level of the commonplace. They lie higher and they lie hidden. The men who achieve great things in life, which things the world beholdeth and taketh note only of the Ocean of Opportunity and the Ocean of Achievement and the Isthmus which must be hewn asunder ere ever the twain can meet, have other inspirations beside these Visible and Bulky things. Back among the hills of Home Life or among the water courses that rise in the uplands of faith in an overruling Goodness flow the springs that fill the channels that make it possible to join oceans.

And Keturah said, That is rather a good thought, and I like it. Moreover, it is true, for this have we seen with our own eyes.

And I said, I have seen it here with thee at the Isthmus, and I have seen it in those relationships in which men perform great enterprises in the spiritual life. Oceans are not enough. There must be little rivers on higher levels.

Home and Children

Poems for Mothers' Day

A SONG OF LOVE

Say, what is the spell, when her fledglings are cheeping,
That lures the bird home to her nest?
Or wakes the tired mother, whose infant is weeping,
To cuddle and croon it to rest?
What the magic that charms the glad babe in her arms,
Till it coos with the voice of the dove?
'Tis a secret, and so let us whisper it low—
And the name of that secret is Love!
For I feel it is Love,
For I'm sure it is nothing but Love!

Say, whence is the voice that, when anger is burning,
Bids the whirl of the tempest to cease?
That stirs the vexed soul with an aching, a yearning
For the brotherly hand-grip of peace?
Whence the music that fills all our being, that thrills
Around us, beneath and above?
'Tis a secret: none knows how it comes or it goes,
But the name of the secret is Love!
For I think it is Love,
For I feel it is Love,
For I'm sure it is nothing but Love!

Say, whose is the skill that paints valley and hill,
Like a picture so fair to the sight?
That flecks the green meadow with sunshine and shadow,
Till the little lambs leap with delight?
'Tis a secret untold to hearts cruel and cold,
Though 'tis sung by the angels above,
In notes that ring clear for the ears that can hear,
And the name of the secret is Love!
For I think it is Love,
For I feel it is Love,
For I'm sure it is nothing but Love!

Lewis Carroll.

* *

A BOY'S MOTHER

My mother, she's so good to me,
Ef I was good as I could be,
I couldn't be as good—no, sir!—
Can't any boy be good as her.

She loves me when I'm glad er sad;
She loves me when I'm good er bad;
An', what's funniest, she says
She loves me when she punishes.

I don't like her to punish me—
That don't hurt—but it hurts to see
Her crying! Nen—I cry; an' nen
We both cry and be good again.

She loves me when she cuts and sews
My little cloak an' Sund'y clothes;
An' when my Pa comes home to tea,
She loves him most as much as me.

She laughs and tells him all I said,
And grabs me up and pats my head;
An' I hug her, an' hug my Pa,
An' love him purt' nigh as much as Ma.

James Whitcomb Wiley.

* *

THE WHITE CARNATION

Was it for this through all the countless years
The sun and dew poured spices in your cup?
Was it for this, with patience and with tears,
You garnered all your priceless incense up?
Oh, white carnation, symbol of the flesh,
Your bourgeoning at last has found its own;
To-day we break your ointment to refresh
Our memory of mother and of home.

It may be with soft fingers close entwined
A golden head against her bosom now,
It may be distance to a grave she finds,
A man with furrowed face and silvered brow.
But they are still her little ones, as when
She braved the pangs of death that they might live;
She periled all her life for them,
And then her overflowing heart had more to give.

And we! what have we done to fill her years?
How have we paid her sacrifice and pain?
O, Father! for her love, her hopes, her fears,
Have we a gift of recompense not vain?
My mother, take these fragrant flowers to-day;
In giving them I pray that I may be
To you—ere God's still touch take you away—
All—all that you have ever been to me.

And if too late to win your loving smile,
And you have risen pure and white and true,
'Twill only be for me a little while
Till I may come and be at rest with you.
And when my eyes close in my last long sleep,
To strains of that sweet song, your lullaby,
Let me but place my head upon your breast—
My mother—then I'll know that God is nigh.

Mrs. Baker P. Lee.

THE KNIGHT'S TOAST

The feast was o'er! The noble host
Arose and cried, "A toast! A toast!
To all our ladies due.
Each one in turn must play his part
And pledge the lady of his heart,
Like gallant knight and true."

Then, one by one, each knight uprose,
Some pale, some blushing in love's throes,
And each, as hand on high he raised,
His lady's grace or beauty praised,
Her constancy and fame.

'Tis now St. Leon's turn to rise;
On him are fixed those countless eyes—
A gallant knight is he;
Envied by some, admired by all,
Far-famed in lady's bower and hall—
The flower of chivalry.

St. Leon raised his kindling eye,
His voice half broken by a sigh;
"I name the one," he said,
"Whose image never may depart,
Deep graven on this grateful heart,
Till memory be dead.

"To one whose love for me shall last
When lighter passions long have passed,
So holy 'tis and true;
To one whose love hath longer dwelt,
More deeply fixed, more keenly felt,
Than any pledged by you."

St. Leon paused, as if he would
Not breathe her name in careless mood
Thus, lightly to another;
Then bent his noble head, as though
To give that word the reverence due,
And gently said, "My mother!"

* *

HOME SONG

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care,
To stay at home is best.

Weary and homesick and distressed,
They wander east, they wander west,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest:
O'er all that flutter their wings and fly
A hawk is hovering in the sky;
To stay at home is best.

Henry Wadsworth Longfellow.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Erasmus

By J. Huizinga. Charles Scribner's Sons. $1.50.

As the first volume in a series on great Hollanders which Edward Bok is editing, Professor Huizinga's volume serves to introduce Americans to the career of Desiderius Erasmus, scholar, humanist, satirist, and a most controversial peacemaker. Huizinga's approach is scholarly and not entirely sympathetic. Luther rather than Erasmus is his hero, and the uncompromising stand of the former appeals to him more than the attempted impartiality of the latter. To some it must seem that he does Erasmus less than justice, but he writes with honesty and insight, albeit with a more restricted vision than his American contemporary, Preserved Smith, has brought to the same task.

Huizinga's simple and direct account of Erasmus' life makes interesting reading. Erasmus' early days in the monasteries, his sojourn at the University of Paris, his first stay in England, the beginnings of his literary career, his struggles with and mastery of Greek, his travels, the writing of his best known work, "The Praise of Folly," his rise to eminence in Europe, his conduct during the opening years of the Reformation, and the happenings of his last years, are told with admirable vivacity and simplicity. True enough, we have no unfolding of the great panorama of pre-Reformation history, in which Erasmus played a notable part, and which Preserved Smith does his best to portray, but we have a lucid account of the external events of Erasmus' life coupled with hasty sketches of its *mis-en-scene*.

Much that is interesting is revealed in these pages, but Professor Huizinga is at his best when he is writing of Erasmus' mind and character. Psychological analysis has won its place in the writing of history and biography, and Huizinga is aware of the value of this method. He writes: "The negative aspect of Erasmus' mind may be defined as a heartfelt aversion to all that is unreasonable, insipid, purely formal, with which the undisturbed growth of medieval culture had overburdened and overcrowded the world of thought." Of Erasmus' interest in and use of pure Latin he writes at some length, saying, "His mind is philological in the fullest sense of the word," and "His mind was at the same time of a deeply ethical and rather strong esthetic trend and those three together have made him great." Devotion to the classics, Huizinga points out, never robbed Erasmus of his loyalty to the Bible. He was "one over whose Christian sentiment the sweet gale of Antiquity had passed. And in that very union of strong Christian endeavor and the spirit of Antiquity, is the explanation of Erasmus' wonderful success." Huizinga, much as he admires these traits of Erasmus, does not overlook the faults they carry with them, particularly deploring the deference to the authority of antiquity which impaired the otherwise unfettered independence of Erasmus' spirit.

Of the writings of Erasmus Huizinga speaks in detail, describing the nature of the "Adagia," outlining the contents of "The Praise of Folly," commenting on his philosophical and theological treatises. The letters of Erasmus, also, occupy him, and he quotes enough of them so that we understand why, within Erasmus' own lifetime, they came to be prized throughout Europe.

The attitude of Erasmus during the first clashes of the Reformation can not fail to interest us to-day when we also are passing through a period of religious stress and struggle. Sympathizing strongly with the position occupied by Martin Luther, Erasmus nevertheless stoutly refused to break with the Catholic Church. The maintenance of a middle position involved him in many difficulites and some compromises. Huizinga judges him harshly, failing to appreciate, one feels, the depth of Erasmus' irenic spirit. That is a mistake. Always one must admire the sincerity of Erasmus' effort, and sometimes one wonders if it would not be better if Erasmus and Colet and More had prevailed and there had been neither Luther nor Loyola.

* *

Present Tendencies in Religious Thought

By Albert C. Knudson. The Abingdon Press. $2.00.

Professor Knudson, of Boston University, has undertaken in this book a survey, the nature of which the title indicates. He has written from a wide and intelligent study of contemporary thinkers, summing up movements and presenting them with broad and sure strokes. In exposition he is clear and in criticism just. Much is to be gained from a reading of the book. Nevertheless it should be understood that Professor Knudson has a theory of his own to propound, and he is by no means innocent of special pleading. Like many American theologians he is under the influence of Borden P. Bowne, whose personalistic metaphysics deeply impressed the generation which Knudson, Strickland, Squires, and others, whose books we have had occasion to review, represent. To know and to disagree with Bowne is to know and to disagree with them all.

Knudson begins by discussing science and religion, and it must be said for his treatment that he goes beyond most popular writers on the subject. He declares that "science has invaded the realm of religion and religion the realm of science," and for that reason he can not share the complacency of those who settle the whole question by asserting that "in the abstract there is no conflict between science and religion," a statement true in itself but not an adequate solution of the difficulties. Knudson tries to delineate the fields and the methods of science and religion, and he strenuously denounces so-called scientists who claim the support of science for their metaphysical views. His brusque disposal of materialism, consisting chiefly in unsupported affirmation, is hardly convincing, but there is no doubt that he has grappled honestly with the problem of the relation of science and religion.

Discussing the question of authority, particularly the authority of the Bible to-day, Professor Knudson is less penetrating, offering conventional answers to most of the questions he raises. His historical survey of theology, which occupies the third chapter, is excellent, examining first the attempts to treat theology as a science, turning to the emphasis on religious experience characteristic of Schleiermacher and his school, and concluding with a summary of the views of Ritschl. Knudson's own contribution to the discussion is very much *a la* Bowne.

In the fourth chapter Professor Knudson analyzes the position of the rationalists, first presenting the rationalism of the Deists, and then outlining and discussing the views of the Hegelian school. In the concluding chapter the social gospel is under consideration, and Knudson undertakes a statement of the views of Chatterton-Hill, Durkheim, and Carver, accepting none of the three positions described. He then contrasts those who would use Christianity to bolster up the present social order with those who would use it to destroy that order. Quarreling with both extremes, and roundly condemning the "use" of Christianity to support any given social system, he seeks to show why Christianity is a social force and why it is independent of economic dogmas.

Enough has been said to indicate that the scope of the book is great, and yet of many of the by-ways which Professor Knudson travels we have not been able to speak. In exposition he is almost invariably clear and usually, though not always, fair. In his criticism of the views of others and in the expression of his own views he is consistent but neither original nor profound. We recommend the book heartily, but with the hope that the reader will find much with which he disagrees.

Our Young People and Others

Conducted by Granville Hicks

WORKERS AS STUDENTS

All of us have heard a great deal about the need for a closer relationship between students and workers. It is said that the labor movement needs trained leaders, and it is also said that students need a more intimate knowledge of industry. Both of these statements seem to be true, and it is a pleasure to chronicle two experiments which have recently taken place. The first is an attempt to give girls in industry some of the advantages of education, the second an effort on the part of college graduates to learn the laborer's point of view. We take from the *Christian Century* of April 16 the following account of an experiment made by the Y. W. C. A. in Madison, Wisconsin:

"Eight girls were chosen from factories and business offices in Madison, Wis., to attend the summer session of the University of Wisconsin in 1924. Their places in shop and factory were filled for the period of the summer session by regularly enrolled students of the university, who wished to get at first hand the worker's point of view, and at the same time hold the jobs for the girls who were working hard at the unfamiliar task of studying.

"The idea back of the experiment was stated in words taken from the announcement which went out in the spring: 'That some college women who have been spared much of life's drudgery may know in their own bodies and minds what it may mean to do manual work; that they may acquire concrete facts on which to base their study of industrial problems; that they may increase the number of college people who know and can co-operate with those in the industrial world.'

"The eight girls chosen for the experiment proved, because of differing national characteristics and varying industrial work, a representative group. Two were in housework, two in business, two from a manufacturing plant, one a cafeteria worker and one a girl from a shoe factory. The selection was made most carefully by a committee from the university and the Young Women's Christian Association of Madison.

"When the girls selected their subjects it became apparent that they wanted things not related to their lives. They wanted an escape from reality. All of the girls chose English, two chose accounting, two economics, and four, public speaking. All participated in interpretive dancing and swimming. In the whole group there was but one failure, and that was due to a language difficulty. At the end of six weeks seven of the girls returned to their work, but with a different outlook. The eighth girl gave up her position, borrowed some money, and enrolled as a regular student. The others are following up their English with night school courses.

"The coming summer the university will accept a minimum of twenty-five students, with no maximum limit. For them the entrance requirements have been waived, the economics department offering a course especially adapted to their needs. The course will offer more concrete problems and less theory than the ordinary course in elementary economics. These educational opportunities will be open not only to girls of Madison and Wisconsin, but to the industrial girls anywhere. The requirements are simply that applicants must be industrial girls over eighteen years of age and have a doctor's certificate of good health. The sum of $100 per student is necessary to cover tuition, room, board and the services of the supervisor. This must be raised by the girl herself. Her place in the work-shop is no longer taken by some student while she is in college, this part of the experiment having proved unfeasible.

"If the demand for admittance continues and the experiment proves as successful as the more informal tryout last summer, the regents of the university will be asked to provide funds to finance a summer school for women workers to be maintained just as other courses and sessions in the university are maintained. It will be put on a straight worker's education basis.

"It is a gallant adventure in seeking to bring together the girl who works with her mind and the girl who works with her hands. When they know each other better, and have tried to bear one another's burdens, co-operation will be closer and on a firmer basis. Miss Magee, of the Y. W. C. A. in Madison, is at the head of the summer school."

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STUDENTS AS WORKERS

The other half of the experiment was carried out in Passaic, New Jersey, where five college graduates have been working since November in the cotton and woolen mills. The report given below is taken from the *New Student* of April 11:

"Last November five recent graduates from Eastern colleges and universities began work, under assumed names, in the cotton and woolen mills of Passaic, New Jersey. This purpose was to find out with actual, first-hand experience, the working conditions, the social surroundings of workers in what has been considered the black spot in American industry.

"The students were: Justine W. Wise, daughter of Rabbi Stephen S. Wise, Columbia '24; Miss Bertha Paret, daughter of Bishop William Paret of Maryland, Vassar '24; Miss Elsa Allen, Brookwood Labor College '23; Roland Gibson, Dartmouth '24 and Martin Beardsley, Brookwood '23.

"They assert that there is a blacklist in force in the woolen mills of New Jersey mill towns. Employees are under observation by company spies. Discharges are made without notice and work is intermittent and uncertain.

"There is much waste, Miss Wise declares, of human and economic energy. Employees must wait for hours for materials; they pay for this loss of time, since they work on a piece work basis. An army of the unemployed drifts continually from mill to mill. There is no permanancy, no continuity, consequently the morale of the workers is very low. No efforts are made towards Americanization, in fact Miss Wise believes that any such effort would be futile with the existing espionage system.

'We wanted to know,' she asserts, 'whether actual work in industry could not be used as a basis for later activities in promoting the ideals of industrial democracy. And we also wanted the benefit of community life as part of our research work. For that reason the five of us went together. Passaic was chosen because it afforded employment for both men and women and because it is a black spot in American industrial life.'

"'I would like to explain,' Miss Paret said, 'that we are not in social work. Social work means going on the theory that what you are is better than what the other man is. That is not our idea at all. Our idea is that of education through the workers themselves.' "

For the Quiet Hour

Contentment does not spring from what you have; contentment always springs from what you see. You can use a penny to give a beggar bread; or you can use it to shut out the sun. And that is why love is infinitely happy, because it sees with the very eyes of God and finds, as Jesus found when he was here, "infinite riches in a little room."

G. H. Morrison.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.

Alexander MacLaren.

Whatever turn the path may take to left or right,
I think it follows
The tracing of a wiser hand, through dark and light,
Across the hills and in the shady hollows.

Henry Van Dyke.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

A VISIT TO INMAN CHAPEL

A visit to Washington around March 4 made it possible for me to spend the week end at Sunburst.

Mountains on all sides, not in the distance, but close by, and these mountains in all their beauty, with the pine, oak and chestnut trees, the wonderful undergrowth of rhododendrons and galax—these mountains have dominated and limited things in general in the Pigeon River Valley. One constantly hears the sound of water falling, for there are rivers running down the mountains.

Up this fork, on that branch, in between mountains, live the parishioners of Inman's Chapel. Many roads, paths or trails are passable only for those afoot or on horseback, hence the need of a horse like the faithful Lex.

Facing one of these river bottoms is the manse, a three-room frame building. To me, it seems entirely inadequate for the kind of work we ought to be doing here.

Just up the hill, among tall trees, stands the chapel, and a bit to one side the little cemetery.

Sunday school at Inman Chapel is at eleven. With Mrs. Markley presiding at the organ and Miss Powell as superintendent, the service began, and from opening hymn, through salute to church and national flags, recognition of slogans, on during the lesson period to the benediction, one felt oneself in a school that was keeping step—following leaders.

My first reaction was that for loyalty to suggestions from the G. S. S. A. this little school at Inman's would stand very high, and might put some of our large city schools to shame. The secretary reported fifty-eight present and twenty-two Bibles. I noticed "Murray Graded Lessons" were used, that some classes had special names, others were doing hand work, and that every one gave attention to the teacher.

The chapel has one room. There is an organ, platform and desk. Plain wooden benches serve for seats, a few small chairs for the primary class. In the chapel are held all services, likewise all entertainments of a social nature.

The community pulpit is well located, where people passing on the lumber trains can not fail to read its messages; and it is certainly the first of its kind in that section.

From the number of people who called at the manse while I was there, I judged we are really trying to carry on Social Service work, that such work is the need of the section, and that for this our equipment is very little, if any. We ought to be equipped to supply good entertainments for these people, to give them an opportunity to gather socially once a week. Whatever we do should be done very *soon*, I'm absolutely sure, unless we are willing that some other denomination should enter the field to do aggressive work on the fine foundation which our workers have laid.

May I suggest that it is important that we should better inform ourselves concerning *all* our mission stations in North Carolina. We should know just where they are, how far from each other they are located, and whether in rural or urban sections.

Suppose we were equipped for some kind of Social Service work, are we to wait and wait and hesitate before we make it possible to place other workers in this field? Think what a visiting nurse might do! Surely here is something big and compelling enough to appeal to the men as well as the women of our Church. Are we to grasp it, or pass it by?

Has your Mission Circle pledged for the Southern Building Fund? You can do something to-day.

Gertrude M. Whipple.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PEACE LESSONS

In obedience to the vote of the Ferry Beach Convention, our Association is publishing material for peace teaching and securing the best things published by other organizations.

A Peace Program which may be used on May 17, or on any patriotic anniversary during the year, has been sent to all ministers and superintendents, and will be sent to others on application.

The National Council for the Prevention of War issues some valuable material. Of interest to Sunday school workers are "Survey for Children" and "Survey for Churches," each 15 cents. These may be ordered from the Council at 532 Seventeenth St., N. W., Washington, D. C. "A Gateway to Good Will" is a collection of poems, stories, and plays, each one illustrating the effectiveness of Good Will. This is published by the Friends' Peace Committee, 304 Arch St., Philadelphia, price 50 cents.

Our Association will gladly answer questions in regard to material for special uses.

* *

THE YOUTH CONFERENCE DINNER

Recently at St. Paul's in Chicago was held a Youth Conference Dinner. It was a direct outgrowth of the study of the Youth Movements of the World by the Senior Y. P. C. U. Seventy-five young people, older and younger, ages fourteen to twenty-five, gathered together for a dinner made festive with many colored caps. Mr. Elmer T. Stevens, a most entertaining toastmaster, introduced the representatives of the different organizations who told of work done and future plans, and the speaker of the evening, Uncle Ben Darrow of Radio Station WLS, whose talk on "Happiness and Youth" was both entertaining and inspiring. The evening closed with a good-fun social and dance sponsored by the Y. P. C. U.

The Camp-fire Girls, the Boy Scouts, the organized classes of the church school, the Y. P. C. U., every organization of young people which meets in the church buildings, was represented by either all or some of its members, and each has a better understanding of the other now, we feel. A real result of the Conference has been the organizing of the "I. C. Y. U." for teen age boys and girls (the age between Junior and Senior Y. P. C. U.) and from their own suggestion.

The success of the affair has led to the thought of making it an annual conference.

* *

HIGHLY PROFITABLE GATHERINGS

The Missionary Education Movement announces the following series of Education conferences for 1925: Blue Ridge, N. C., June 26 to July 6; Silver Bay, N. Y., July 3 to 13; Ocean Park, Maine, July 1 to 10; Asilomar, Cal., July 8 to 18; Seabeck, Wash., July 24 to August 3.

These conferences, planned with understanding and carried out with power, are vastly profitable to every attendant. Universalists are welcome and ought to attend in large numbers. Futher information can be obtained by addressing the Movement at 150 Fifth Ave., New York City.

* *

FORWARD AT THE INSTITUTES

Read the new pamphlet, "Forward Steps for Religious Education," copies of which are free to all applicants. It will make you desire to attend one of the summer institutes which the General Sunday School Association is to conduct in various parts of the country. This year there is to be a systematic curriculum, beginning credits toward a diploma.

The dates are Camp Hill, Alabama, June 19-28; Barre, Vt., June 24-29; Galesburg, Ill., July 19-28; Ferry Beach, Me., Aug. 8-15; Murray Grove, N. J., Aug. 30-Sept. 5; Syracuse, N. Y., Oct. 16-20.

* *

A page of poems suitable for Mothers' Day will be found on the "Home and Children" page of this paper.

Among Our Churches

Massachusetts Letter

Now that Easter and the Lenten season have become matters of the past, all interest in Massachusetts is centered upon the coming sessions of the Convention to be held "in the third week in May." That is the way in which the by-laws put it—"in the third week in May." Our Convention will gather in annual session in Salem, Tuesday, Wednesday and Thursday, May 19, 20 and 21. Last spring at Attleboro objection was made to the manner in which business was crowded into Thursday afternoon. Those who come to Salem will see quite radical changes in the program. The Comrades and the Laymen concerned with the Five Year Program are to have a meeting all their own on Wednesday afternoon. The speakers are to be Victor A. Friend, national president of the Comrades, Robert W. Hill, executive chairman of the Five Year Program Committee, and Dr. Tomlinson of Worcester. The Historical Society is planning for a special meeting on Tuesday afternoon. Those who bring the greetings, the felicitations or the appeals from auxiliary interests will this year be requested to be very brief, in order that the regular program may go through for the furtherance of the great ends of our meeting. The communion service on Wednesday evening will follow the occasional sermon rather than precede it, as in the years of the past. These all are changes worked out by the Committee on Program for the greater efficiency of Convention business and for the larger interest of those attending. The number of those who will attend will be large. The city is conveniently reached from the greatest group of our churches. The restored and renewed church will attract. In addition to these is the significant awakening of our virile laymen through the Five Year Program activities. These men in Massachusetts are of the red-blooded sort. They intend to be at Salem to see how the churches of the old Commonwealth are coming across on this newer venture for our faith. Already eighteen churches in Massachusetts have accepted the requirements of the Five Year Program. That means that one-fifth of our churches have, up to date, adopted the plan. Four-fifths of the churches have not reported favorably as yet. Many of these, however, have the subject under earnest discussion, and by the time of the Salem meetings many of this too large group will have joined the loyal eighteen. * * Two achievements at Lynn are of such significance that they ought to be known by many of our churches. The first is the consistent growth in the church school. On Jan. 1, 1922, the active enrollment was 346; Jan. 1, 1923, 364; Jan. 1, 1924, 376; Jan. 1, 1925, 391. The second is the manner in which the Board of Management accepts its Five Year Program assessment and the business-like way it goes about meeting it. Lynn is asked to give $17,000. Mr. Johnson, chairman of the Board, figures that this is an addition of $2,500 per year to the amount already planned for benevolences, or about ten cents a week from each subscriber, or about one and a half cents per day. The budget at Lynn calls for $15,000 for current expenses for this year. What heretofore have been called benevolences will now be known as parish responsibilities. The First Church of Lynn rightly recognizes that it is part of the Larger Church, the Universalist denomination, and that its own stability is assured by the success of the denomination as a whole. * * Sunday, May 3, and Monday, May 4, are to be notable days with the First Church in Worcester. On those dates the church will celebrate the twenty-fifth anniversary of the beginning of Dr. Tomlinson's pastorate. In eighty-four years of the history of the First Church there have been ten pastorates. And of these Dr. Tomlinson's is the longest. The budget for the current year calls for $15,000, this amount to include $2,100 for the Five Year Program. And, best of all, the pledges are practically all in to cover the entire amount of the budget. * * We have in a previous letter alluded to the several places in which summer preaching services are to be held this season. We now know that such services will be held in Oxford, West Haverhill, North Dana, Spencer, West Wrentham and Mattapoisett. As Swampscott is to be the National Capital for the summer the church there is thinking that it should not close. Rev. Dwight A. Ball of Winter Hill, Somerville, is to have charge at Oxford, and will preach in the old historic church each Sunday during July and August. George H. Thorburn, Jr., who has done excellent work in East Boston the past season, will be the preacher at North Dana. Rev. Charles Legal of Georgetown will care for West Haverhill. Preachers for Mattapoisett, West Wrentham and Spencer are not yet assigned, although negotiations are under way. In line with this activity, it now may be announced that Dr. Lowe, our General Superintendent, will be the preacher at the meetings of the All-Cape Rally at Orleans and Eastham on Sunday, June 7; and Dr. George E. Huntley will preach at Provincetown on the three remaining Sundays of that month, June 14, 21 and 28. * * Things are brightening at Marlboro. On Easter the congregation, numbering sixty, gave $218 in the offering. The people are unitedly and unanimously co-operating with Rev. Harold I. Merrill. On Mr. Merrill's birthday on April first, forty of the parishioners called at the parsonage and sought to "fool" the parson by presenting him a bird house. Upon investigation the little house turned out to be an arrangement of forty-five one dollar bills, and Mr. Merrill was glad that for one time he was an "April fool." * * North Attleboro is another church in which things are "looking up." How can it be otherwise where Rev. and Mrs. Charles A. Haney are the leaders? On Easter the beautiful and spacious church was filled. A large vested choir sang the Easter songs. The entire front of the pulpit platform was embanked with flowers. And twenty-two men and women were received into the membership of the church. * * The *Boston Globe* on Monday, March 16, carried a finely illustrated story of the new Community House which Rev. William Dawes Veazie is building at Norwell. One picture shows the group of men and boys at work upon the cellar. Tractor and scoop, carts, picks and shovels handled by the crowd are making short work of this part of the job. The pastor himself, in the spirit of his virile forbear and namesake, William Dawes, companion of Paul Revere, is shown, shovel in hand, encouraging the company to community service. The house is to be a building sixty by ninety feet, constructed of field stones, and to be one story in height. In the basement, besides the heater, there will be bowling alleys and a kitchen. On the main floor there will be a large hall for entertainments, dances, basketball games and suppers. Back of the building there are to be tennis courts. * * Rev. C. F. McIntire, since he settled in North Orange, has about doubled the parish membership. A fine class united with the church on Easter, six of these being members of the newly organized Young People's Aid Society. * * Over in East Boston, Mr. Thorburn issues a mimeographed bulletin. From this we learn that a Maundy Thursday communion and confirmation service was held, conducted by Dr. R. Perry Bush. Children's Sunday will be observed on May 3, when Rev. B. F. McIntire of Chelsea will exchange with Mr. Thorburn and christen the children. While the church is closed in the summer vacation, quite extensive repairs are to be made upon the plant. * * Beverly is one of the churches which has become locally famous for its suppers. But Beverly has learned to make its suppers but an introduction to parish nights. At the first supper of the new fiscal year, on April 7, there were 140 present. The goal in the Easter col-

lection was $500. This was received and was at once used to lower by that amount the mortgage upon the church plant. At six o'clock on Easter morning, the Y. P. C. U. gathered at Montserrat station and in a grove near by held a sunrise service. At the annual meeting recently held the treasurer reported the receipts for the year as $5,797.65. The expenditures were $5,786.47, leaving a balance upon the right side of $12.18. * * The best word from Jamaica Plain is the story of its interesting and remarkable young minister. Have you heard Mr. Greenway tell about his album of autographs and photographs? If you have not, an account of thrilling human interest awaits you. Mr. Greenway has a collection of 753 letters, including one from the former Kaiser. Other notes are from Marshal Foch, Lloyd George, President Coolidge, the Prince of Wales, Woodrow Wilson and W. J. Bryan. Unable to speak a word of English, the possessor of this collection came from Rotterdam, Holland, in 1914. In June he is to be graduated from Tufts, an honor man. In this interval he has worked his way through Dean Academy. As a member of Co. M., 305th Infantry, he was wounded at St. Mihiel. Resuming his studies at the close of the war, he has persistently followed his purpose to reach a high place in the world of noble service. * * Rev. C. C. Conner and Rev. Mary Andrews Conner are very busy and very happy in the churches of North Adams, Adams and Cheshire. Greatly enlarged congregations are greeting them. In North Adams, the names of 130 families have been obtained. These have been arranged into seven groups for convenience in calling. Five new members were received by Mrs. Conner at Adams on Easter. She came to Boston Monday, April 13, to attend Judge Hill's luncheon and gathering of the ministers, and at that time reported that North Adams was in on the Five Year Program. * * Down in New Bedford on April 23 there was held a Men's Banquet at which Hon. A. P. Langtry presented the Five Year Program. This faithful church has voted to adopt the Program, which calls for $500 a year. * * From Mr. Haynes' church in Lowell comes the word that at the annual church roll call 175 were present; 106 answered to their names; forty-three answered by proxies, while thirty sent letters. Very extensive repairs were made upon the church building last summer, but the end is not yet. Hoffman valves have just been installed in the heating pipes. Workmen are finishing up the ladies' room to correspond to the parlor. A new gas heater, gift of Mrs. Dickerman, has just been established. The best feature about the enterprise at the First Church, however, is the fact that Richard T. Saunders, tried and true worker from Saugus, has taken the superintendency of the church school. Mr. Haynes wishes that Richard would make a permanent home in Lowell, but rumor reports that the young superintendent is to enter college next September in preparation for the ministry. * * The writer of this letter is permitted now to report that the pastorate of the Newton church is to be taken by Rev. R. R. Hadley of the First Church in Providence, the new work beginning May first. This is good news for Newton, for Massachusetts, and, we hope, for Mr. Hadley.

Leroy W. Coons.

New York City Letter

Divine Paternity House.—A year has passed since the reorganization and extension of the work—a year of remarkable growth and achievement. The activities reached their highest peak in March—the attendance was 3,750; thirty-four groups met weekly; four other groups met monthly; there were two large entertainments and one annual meeting; and eight "outside" groups used the building. The play-roof enclosure, erected as a memorial to Mrs. Vermeille A. Hall, has been completed. It provides a safe playground for children and a fine open-air gymnasium for young people, as well as a light and airy place for neighborhood gatherings during the summer. The clubs of the settlement celebrated the opening of the addition with a masquerade dance on April 18. "Aucassin and Nicolette," presented by the Junior Players on March 20, delighted a large audience. The Minstrel Show and Dance, given by the boys' clubs on March 28, was a great success; a substantial sum was cleared which was divided between the Sunday school and a fund for redecorating their clubroom. New children desiring school lunches tax the capacity of the room and the strength of the workers who serve them. The Y. P. C. U. has now twenty-seven members; at its devotional meeting on March 20, the Ku Klux Klan was the topic for discussion; the leader, Norman Hildebrand. Five children in the Sunday school have completed essays on "The Beginning of Universalism in America." Easter Sunday was observed with special exercises of songs and recitations. Twenty-five members of the Mission attended services on Holy Thursday evenings at the Church of the Divine Paternity; one of the Sunday school boys joined the church. In her annual report, the director, Miss Taylor, stated that Divine Paternity House is carrying on as large a work on a budget of $5,000 as many settlements are carrying on a budget of $10,000. Funds are needed. * * **Divine Paternity.**—A daily service during Holy Week, with two services on Maundy Thursday and Good Friday, had large congregations. Dr. Newton's Easter word was expressed in the calendar, under the heading "The Day of Eternal Life:" "Once more the glory of Easter Day builds its great Arch of Promise over the homes of our living and the graves of our dead. 'If it were not so, I would have told you,' said Jesus; to which let us add the words of St. Ignatius, 'Those who have heard the word of Jesus can bear his silence.' He confirms faith without satisfying curiosity, but he lifts the shadows and lets us see the brightness on the other side of death. For him God is here, Eternity is now, and Death is but the shadow of Life. The Power of an Endless Life—it is the life of faith, of love, of duty, of joy. It is one with all dear friendships, with every tender tie, with every dream of the pure in heart, and wider still, with every growing bond of pity and hope that binds us with all humanity. At last we shall wake from our dream and find the reality greater than our dream, and that those whom we loved and lost are with us in a new intimacy and revelation. God is Reality, and God is our Father." Easter Sunday afternoon, Dr. Newton preached at Columbia University to a congregation that taxed the capacity of St. Paul's Chapel, and on April 19 he preached the sermon to the Empire State Society of the Sons of the American Revolution, observing the 150th anniversary of the Battle of Lexington, at the Cathedral of St. John the Divine. Here is a day's work for Dr. Newton (April 8): Addresses, morning, Union Theological Seminary; noon, Teacher's College; afternoon, Divine Paternity; evening, Madison Avenue M. E. Church. Dr. Newton spoke at St. Lawrence University April 28. * * **Washington Heights.**—At a recent patriotic service addresses were given by Capt. Charles Boone, the first man to fire a gun in the Spanish-American war, Mrs. Charles Augustine Robinson, Flag Lady, and George Cleveland, who belonged to a Boys' Club organized by Mr. Harris thirty-one years ago. Mr. Harris wrote a play on the birth of the flag, which was presented by the Junior Church. Mr. Harris has been commissioned Commandant in Manhattan of the U. S. Junior Naval Reserve. The pastor conducted an Easter excursion for boys to Boston. * * **Mt. Vernon.**—The Easter congregation was "the largest since the church was built." Six new members and an offering of $200. A concert given under the auspices of the Layman's League netted $300. The concert by the Tufts College Glee and Mandolin Club was equally a social and financial success. On April 19 the Odd Fellows and Rebekahs were present to hear the pastor speak upon "The Minuteman." The women have voted to spend $300 in refurnishing the kitchen. Dr.

Sayles is in great demand as a speaker before Universalist and Unitarian gatherings. * * **Chapin Home.**—Rev. F. T. Steele will preach May 10, and there will be a service May 24. On Easter Sunday the Home family had the privilege of hearing Dr. Grose speak upon "The Fountain of Life." Rally Day—a day for friends of the Home to gather—will be observed Thursday, May 7, at 2.30 p. m., all friends cordially invited. * * **Metropolitan Alliance.**—The April (17) meeting was held at the Church of the Redeemer, Newark. The chairman was Mrs. Charles Beardsley, soloists, Lucille Bethel Dowell and Marian Adam, organist, Mrs. Henry I. Martin, and the speaker, Miss Ida Green, secretary Federation of Churches, subject "Good Citizenship." The needs of the present day demand the presentation of the ideals of good citizenship, and the influence that a body of consecrated women can exert in realizing a law-abiding community. It was a meeting of power and promise. * * **Good Tidings.**—The large attendance at the weekly Lenten services won hearty recognition, and Mr. Lalone was congratulated by his faithful people. On Easter Sunday morning a great congregation, four new members and a fine offering. * * **All Souls** has reached the "four-score years" of the Psalmist vision, "by reason of strength." On April 12 the 80th anniversary was observed by a congregation that filled the church, and the glad giving of an Easter offering of $1,000. Dr. Grose in the "Messenger" reveals the secrets of All Souls' strength, but with manly modesty fails to recognize that in his own fine personality, ability as a thinker, preacher, administrator, and commanding brotherliness is the secret of the largest success All Souls has known. It will be good for all our churches to read Dr. Grose's word: "What makes a church strong? There are many elements of strength in our church. A faith that has its roots in the past yet is 'up to date' because it is forward looking and open-minded. A fine church propoerty splendidly located. A history and reputation of which we may all be justly proud. A community need for what our church can give—a need that no other institution can adequately serve. An organization well adapted to do the work that our church should do. All these are elements of strength in our church. But the real strength of any church is to be found in the people who compose it, and especially in their willingness to serve it, work for it and sacrifice for it. A mere 'congregation,' however large, is not a church. There are plenty of examples where very large congregations meeting in churches have melted away when some brilliant preacher left or some fine choir took its departure. By contrast there are other examples where churches have grown steadily stronger through good preaching and bad, and with good music, poor music and no music at all except what the members themselves provided. The secret was that people loved their faith and their church, were willing to work for it and to give of their best. Where that spirit prevails no mere accident of preaching, organization, music, officers or what not can permanently injure a church." As a result of the Easter service, which was also the anniversary service, the church edifice will be painted outside, redecorated within and made attractive in every way. Sincere congratulations to All Souls and Dr. Grose upon commencing the 81st year under flattering conditions, and with the promise of increased strength. * * **Our Father.**—The gift of a friend, who must remain unknown, of $500 is the beginning of a Church of Our Father fund in the treasury and for the benefit of the Chapin Home. At the last meeting of the Men's Club, Messrs. E. L. Faris and S. M. Child, trustees of the society, and whose good fortune it was to spend two months in Florida, spoke upon "Florida," making an evening of delight and interest. "Refreshments from Florida" were served through the generous courtesy of the president, Mr. T. J. Lewis. May Breakfast of the Woman's Alliance May 6 promises to be "an event of the season." Easter offering is more than $1,700.

Thomas Edward Potterton.

Church News and Interests

PERSONALS

Dr. Frank W. Ballou was given a complimentary dinner at the new Hotel Mayflower April 18 by the citizens of Washington, D. C., in appreciation of five years of service as Superintendent of Schools and in celebration of his election as National President of the Department of Superintendence of the N. E. A. The U. S. Commissioner of Education, president of the Board of Education, president of the Pastors' Federation, a professor from the Catholic University, the president and dean of George Washington University, and representatives of the District Commissioners and Citizens' Associations were the speakers.

Rev. R. R. Hadley has resigned from the pastorate of the First Universalist Church, Providence, and accepted the invitation of the church in Newton, Mass., to become its minister. Mr. Hadley will take up his work in Newton on May 3.

Rev. Harry Adams Hersey has prepared a pamphlet entitled "Teach Temperance in the Sunday School," and another on the tobacco evil, which will be circulated in the Sunday schools of the Universalist Church and reprinted for the use of other denominations.

The Hon. John G. Sargent, Attorney General, has accepted an invitation to become a member of the Advisory Committee of the National Laymen's Committee for the Five Year Program.

Dr. Martin M. Brown, of North Adams, president of the Massachusetts Chapter Universalist Comrades, is in the Deaconess Hospital, Boston, where he is recuperating from an operation which took place on Tuesday, April 21.

Rev. Henry B. Taylor of Meriden, Conn., who spends his summers at Marion, Mass., will have charge of the Mattapoisett church this season. The church has been closed for several years.

Rev. Henry Williamson of Dundee, Scotland, one of the oldest Unitarian ministers in service and pastor at Dundee since 1866, who was honored recently by a public presentation of his portrait in oils by citizens of Dundee in appreciation of his public services, has been further honored by the publication of a booklet containing full accounts of the services of presentation, congratulatory letters and reproductions of the portrait and photographs of the ceremonies attendant upon the presentation.

Connecticut

Stafford.—Rev. C. H. Puffer, pastor. Laymen's Sunday was successfully observed with a large congregation present. In appreciation of the work which the women of the parish have so willingly done during the year, the men of the parish entertained them on April 16. Refusing all offers of help from the guests to be, they prepared and served a "boiled dinner" with accompaniments. The affair was highly successful and went far toward promoting the church-family feeling which already exists. In the evening, after a musical program, Rev. Albert Hammatt of Longmeadow gave an interesting address on "The Five Year Program."

District of Columbia

Washington.—Rev. C. E. Rice, D. D., pastor. Several hundred citizens of Washington gave a complimentary dinner to Dr. Frank W. Ballou, Superintendent of Schools, at the beautiful new Hotel Mayflower, April 18. The invitations said, "to express the appreciation of the citizens of Washington of the splendid educational services Dr. Ballou has rendered to the city" and "to voice our congratulations to him upon his election to the presidency of the Department of Superintendence of the National Education Association."

Indiana

Muncie.—Rev. A. W. McDavitt, pastor. Easter was a great day here. Forty-three young people attended the sunrise meeting in McCullough Park. The Sunday school room was crowded, and the morning audience was the largest within the memory of our oldest members. Ten adults were received into membership.

Maine

Rockland.—Rev. C. A. Knickerbocker, pastor. On Holy Thursday evening a large number of our people took part in the communion service. Ten young people from our Sunday school and Y. P. C. U. were received into the church. The Y. P. C. U. had planned to hold a sunrise service at Rockland Breakwater, on Easter Sunday morning, but the rain prevented, though it did not dampen the devotional spirit of the young people, as they held a service of worship at the church, under the leadership of Miss Angela Fossett, and also ate their Easter breakfast there. An audience of about five hundred listened to a splendid sermon by the pastor, and enjoyed the beautiful music of the choir, assisted by Miss Lucy Marsh, violinist. In the audience were one hundred men from Claremont Commandery, Knights Templars, and delegates from the Blue Lodges.

Dover-Foxcroft.—Rev. J. Frank Thompson, pastor. Mr. Thompson has entered upon the fifth year of his pastorate. On Easter Sunday the principal number on the program was a cantata entitled, "The Risen Redeemer," sung by four voices. The sermon subject was "The Double Meaning of Easter." This was followed by the communion service and the reception of one member. The "Lend-a-Hand" society recently gave an afternoon sale followed by an evening entertainment called "Our Comical Country Cousins." The net proceeds were $165. The Sunday school attendance now averages more than sixty.

Gardiner.—Rev. Milo G. Folsom, pastor. At our annual meeting late in March every organization reported all its obligations met and a slight increase in membership. The church school has made splendid growth in numbers as well as general efficiency. One of the features of the church school is the junior church service used for opening the school. This service has been used for seven years with increasing success. The recent financial canvass resulted in an increase of 50 per cent in the number of subscribers for current expenses. The Lenten season was observed by vesper services each Sunday afternoon and mid-week preaching services. At the Maundy Thursday communion service ten new members were received into fellowship. Easter was a good day—a large congregation, splendid music and good Easter offering in the morning, and fine church school concert in the evening. The Gardiner church school has invited each Sunday school to send its superintendent to a fellowship supper and meeting for Saturday, May 9, and Sunday morning, May 10.

Massachusetts

Cambridge, First.—Rev. Otto S. Raspe, pastor. Congregations average 150 at the morning service. The church school shows an increase of 35 per cent over last year. At the annual meeting of the parish the Five Year Program was adopted. The every member canvass was carried out to raise a budget of $7,700 and showed a large increase in subscriptions over last year. A class in practical psychology held every other Monday evening is conducted by the pastor. The attendance has been about sixty. A men's Bible class has also been organized as part of the church school. During the Lenten season we had the help of Messrs. Walker, Cowing and Spear as preachers on Thursday evenings. The communion service was one of the largest in the history of the church, more than 175 taking part. Thirty-eight united with the church. Dr. George E. Huntley assisted the pastor. On Palm Sunday a choir of 100 rendered "From Olivet to Calvary." Easter Sunday a large congregation listened to special music and a sermon on "Conscious Immortality." An American and a church flag, gifts of the women's societies of the church, were dedicated on Patriots' Day.

Salem.—Rev. L. C. Nichols, pastor. Easter Sunday was a great day for the Salem church. The flowers were banked behind a lattice work fence, opening into a garden before the pulpit. Special music by the quartet was given, assisted by a French horn, a flute and violin. The congregation numbered over 700 and the offering went well over $1,100. At five p. m., a pageant was given by the school to over 300 people. At a special service on Holy Thursday evening ten joined the church. A large brass cross in the center of the communion table was a gift for Easter by Mrs. George Symonds, in memory of her husband and daughter. The pastor dedicated it at the Easter service. On Good Friday evening the Mozart Ladies' Quartet of Boston gave a sacred concert. A minstrel show was given by the Y. P. C. U. on Thursday evening, April 23, and the Men's Club are to put on a play, "Forest Acres," early in May.

Roxbury.—Rev. S. G. Spear, pastor. The Lenten season was observed as usual and mid-week Lenten services were held in addition to the regular Sunday services. Among the speakers assisting the pastor were Rev. Otto S. Raspe, Rev. Arthur G. Shaw, Episcopal, and Rev. Lucius R. Paige. On Holy Thursday seven new members were received, with a large attendance of communicants. Mr. F. L. Rich was ordained to the office of deacon by the pastor. Easter day opened with an early praise service conducted by Miss Grace I. Cleveland and ended with an Easter pageant, "Easter Morning," under the direction of Miss Grace J. Stiles, at the vesper service. The music by the organist, Mr. Reissmann, the choir and the soloists was very fine. Recently a successful birthday supper has been given by the Mission Circle, a fine entertainment by the Samaritan Society and the annual fellowship supper and roll call, at which Rev. U. S. Milburn spoke. A recently organized "Camp Fire" for the girls is meeting with success, under the direction of Mrs. F. M. Ryder.

West Somerville.—Rev. Alfred S. Cole, pastor. Easter Sunday brought a congregation so large that extra chairs had to be used. The plants, Easter lilies, and palms, on the stage back of the pulpit were enclosed by a low latticed fence, giving the effect of a garden. Four new members joined the church in a special service at the close of morning worship.

Melrose.—Rev. Lester L. Lewis, pastor. At the Holy Thursday service twenty-one members were received. At the morning service on Easter Sunday a congregation of nearly 500 heard the service on "Easter and Immortal Life." An augmented choir, assisted by violin, cello and piano, presented a program of Easter carols, anthems and solos. In the evening came the church school concert, "The Kingdom of Love," and the young people's choir appeared in their new vestments. This choir, under the direction of Miss Vera Roach, has worked hard, and the singing was excellent. The young people are a feature of this church and their loyalty to the organization and minister is remarkable. Another class of prospective church members is about ready to be received into fellowship.

Minnesota

Owatonna.—Services were held at the homes of members one evening each week during the Lenten season, with an average attendance of thirty-five. Rev. Minnie O. Colegrove, Mitchellville, Iowa, Rev. Ellsworth C. Reamon, Minneapolis, and Rev. John Foglesong, Minneapolis, conducted the services. Special music was provided. Eight new members were received into the church. The church has accepted its quota under the Five Year Program. The Women's Missionary Association has thirty active members. Meetings are held once each month with a missionary program.

Minneapolis, Redeemer.—Rev. M. D. Shutter, D. D., pastor. In the absence of Dr. Shutter, who had been confined to his home by illness for two weeks, Rev. Ellsworth C. Reamon, assistant pastor, conducted the Easter service, preaching on "The Challenge of Life." Seven new members were received, all but one of whom were members of the church school. In the church school the Easter pageant, "The Triumph of Love," was given by our young people. This pageant has been called the most impressive service of its kind ever given here, and was commended most highly by the Sunday School Association of the city. At 5 o'clock our young people were hosts at a union vesper service, when the St. Paul, Tuttle and Anoka Unions were entertained.

Miss Leslie Perring of St. Paul led the meeting, and a social hour followed. As a fitting close to the Easter season, the Church of the Redeemer had invited their friends in the Twin City Universalist churches and Anoka to unite with them for a great musical service at 7.30 p. m. Rev. Harry E. Nelson of St. Paul, Rev. T. J. Farmer of Anoka, and Rev. John M. Fogelsong of Tuttle Church took part in the service, the latter giving the brief address of the evening on "The Question of Immortality." "The New Life," an Easter cantata, was given by the choir. As usual noonday services were held during Passion Week, from Monday through Thursday. Mr. Reamon, Mr. Farmer, Mr. Aldrich and Dr. R. B. Blyth, secretary of the Council of Churches, spoke at these services. On Good Friday at 4 o'clock the communion service was held and at 7.30 that evening the choir of the church assisted by a double quartet gave "Olivet to Calvary," a cantata.

New York

Oneonta.—Rev. J. A. Judge, pastor. The morning service on Easter Sunday drew a large congregation. The evening service was attended by delegations from the Oneonta Fish, Game and Gun Club, and the Oneonta Conservation Club. Nine new members were received at the morning service, and there was special Easter music at both services.

Ohio

Lyons.—Though this is one of our isolated churches, its nearest neighbor being Bry, forty miles away, it has a Sunday school meeting every Sunday morning, a service following, led by a member of the church. On Easter Sunday a fine program was presented by the school and its friends. Rev. George Humberstone spoke briefly. Two children were christened. One class has the improvement of the basement in mind. When this is done community work will be possible. The redecoration of the auditorium is in the mind of the older members.

Vermont

Derby Line.—Rev. E. L. Conklin, pastor. Five persons who could not be present or were not prepared on Easter Sunday joined the church April 19. This has been the largest accession to the membership of the church in thirty-five years. The Clara Barton Guild have their plans made for their annual Mother's Banquet. Delegates will attend the annual conference of the Older Girls of Vermont at Barre.

Wisconsin

Wausau.—All Easter Sunday services were largely attended. Seven united with the church. A beautiful Sunday school program was given at noon; a Knights Templars service was held at 2.30, and the Y. P. C. U. produced a sacred drama at the vesper hour before the united Christian Endeavor Societies of the city. It was entitled "The Challenge of the Cross." It will be repeated at the Tuberculosis Sanitarium and later in the church again. A generous Easter collection was received. This church has paid the last dollar on its mortgage and the beautiful plant, costing over $100,000 at a time when material was low, is now free from debt and will celebrate in an appropriate manner in May.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,122
Rutland, Vt.	4
Minneapolis, Minn., Redeemer	7
Dover-Foxcroft, Maine	1
Muncie, Ind.	10
Rockland, Maine	10
Owatonna, Minn.	5
Springfield, Vt.	25
Hoopeston, Ill.	12
Santa Paula, Cal.	3
West Paris, Maine	5
Pasadena, Cal.	28
New York, Divine Paternity	1
Mt. Vernon, N. Y.	6
Brooklyn, N. Y., Good Tidings	4
Derby Line, Vt.	5
Syracuse, N. Y.	12
Brattleboro, Vt.	5
Auburn, N. Y.	2
Oneonta, N. Y.	9
De Funiak Springs, Fla.	4
North Hatley, P. Q.	5
Wausau, Wis.	7
Bellows Falls, Vt.	4
Salem, Mass.	10
Melrose, Mass.	21
West Somerville, Mass.	4
Boston, Mass., Roxbury	7
Chelsea, Mass.	6
Total	1,344

* *

CHRISTENINGS

Previously reported, 70. Salem, Mass., 7. Springfield, Vt., 9. Syracuse, N. Y., 2. Gloucester, Mass., 4. Florala, Fla., 1. North Hatley, P. Q., 2. Lyons, Ohio, 2. Total, 87.

* *

UNITARIAN CENTENARY

Dr. S. Parkes Cadman, president of the Federal Council of Churches of Christ in America, Dr. Roswell Harmon Potter of Hartford, Conn., moderator of the National Council of the Congregational Churches in the United States, and a host of other religious and political leaders of America and distinguished visitors from overseas are to be in Boston during the week of May 10 to take part in the celebration of the centenary of the American Unitarian Association.

Senator Borah, Governor Fuller and Mayor Curley are on the program. Others are Dr. Charles W. Eliot, Dr. Abram Simon of Washington, president of the Central Conference of American Rabbis; Dr. John S. Lowe, of Providence, R. I., General Superintendent of the Universalist Church; Dr. Willard L. Sperry, dean of the Theological School in Harvard University; Dr. Ambrose W. Vernon of Dartmouth College; Dr. James E. Gregg, principal of Hampton Institute; Thomas Mott Osborne, chairman of the executive committee of the National Society for Penal Information.

* *

DEATH OF REV. FLORENCE KOLLOCK CROOKER

Rev. Florence Kollock Crooker died at her home in Elgin, Ill., on April 21.

* *

INSTITUTE OF MODERN LITERATURE

Seldom has a more distinguished group of literary people been brought together on one program than that announced in the preliminary program of the Institute of Modern Literature to be held at Bowdoin College from May 4 to May 16. The Institute is a part of the Centennial Celebration in honor of the Class of 1825, in which Longfellow and Hawthorne graduated from Bowdoin.

Lectures, at 8.15 p. m., will be given as follows:

May 4, Robert Frost, "Vocal Imagination."

May 5, Edna St. Vincent Millay, readings from her poems.

May 6, Hatcher Hughes, "Modern Tendencies in the American Drama."

May 7, Margaret Deland, "Some Ways of Writing Short Stories."

May 8, Carl Sandburg, "Romanticism and Realism in Modern Poetry."

May 9, James Stephens, "Gaelic Literature."

May 11, Henry Seidel Canby, "Hawthorne."

May 12, Irving Babbitt, "The Primitivism of Wordsworth."

May 13, Willa Cather, "The Talk About Technique."

May 14 (3 p. m.), Professor Edmond Esteve (lecture in French), "Longfellow in France."

May 14, Laurence Stallings, "The Modern Drama."

May 15, Christopher Morley, "The Phantasy Aspect of Literature."

The public is invited to the lectures, which will be held in Memorial Hall, at the college.

An important feature of the Institute is the Round Table conferences, to which only undergraduates are admitted. Each lecturer will conduct one of these conferences on the morning following the lecture.

* *

A FORWARD STEP AT THE SUMMER INSTITUTES

The General Sunday School Association will this year take a forward step in re-

ligious education at the Summer Institutes. It will now become possible for a student to take a three-year course at the Institutes for which a diploma will be awarded. This will mean serious enlistment for a definite goal for those desiring. A certificate will be given at the completion of each single year's work. All courses will be open to those desiring to attend but not wishing credit. Those wishing credit and a diploma will be governed by the following rules.

1. Beginning in 1925, a three-year course will be established at the Summer Institutes, for which a certificate will be given each year with a diploma at its completion.

2. The diploma will be given for seventy-five credits. The credits for one year may be divided as follows:

Twelve credits for one intensive course of eight periods, with four outside assignments of reading or study.

Eight credits for one course of five periods with three outside assignments.

Five credits for attendance at five or more periods as auditors with no outside work.

Credit will be given only for 100 per cent attendance and all assignments completed.

3. Programs of the different Institutes will be practically identical, so that a pupil may divide his course among different Institutes if he desires.

4. A pupil may begin the course any year and will receive his diploma when he has secured seventy-five credits. The years of his attendance may or may not be consecutive.

5. Three kinds of courses will be given:

A. Audit courses at which the pupil is a listener only. Any course may be taken as an audit course.

B. Five period courses each requiring three outside assignments.

C. Eight period courses with four outside assignments.

6. The subjects presented will be Bible Administration, Missionary Education, Grade Work, and miscellaneous, such as music, story-telling, handwork, etc. Bible, Missionary Education, Administration and Grade Work will be given as C courses at least one year in every three.

7. The Bible course is required each year.

8. All other courses will be elective, except that one C course must be chosen each year.

9. Each pupil shall have a card for recording his attendance. He shall sign this card as a true record and hand it to the instructor with his assignments. The instructor shall recommend the list of credits.

10. A registration fee of one dollar is asked of all attending Institutes.

Institutes for 1925

Camp Hill, Alabama. June 19 to 28.
Barre, Vt., June 24 to 29.
Galesburg, Illinois, July 19 to 28.
Ferry Beach, Maine, August 8 to 15.
Murray Grove, N. J., Aug. 30 to Sept. 5.
Syracuse, N. Y., Oct. 16 to 20.

Notices

W. U. M. S. OF MASSACHUSETTS

Official Call

The fortieth annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist church, Salem, on Wednesday, May 20, 1925, at 10 a. m., for the election of officers for the ensuing year, and for the transaction of such other business as may legally come before the meeting.

Annie B. Coburn, Recording Secretary.

Each Mission Circle and each Senior Clara Barton Guild in Massachusetts is entitled to one delegate for every ten members, or fractional part thereof, besides the president and secretary, who may be delegates *ex officio*. Each Junior Clara Barton Guild is entitled to one delegate for every twenty members or fractional part thereof, beside the president and secretary, who may be delegates *ex officio*.

* *

MASSACHUSETTS STATE CONVENTION

The sixty-sixth annual session of the Massachusetts Universalist Convention will be held in the First Universalist Church, Rust St., Salem, May 20-21, 1925, convening at 7 p. m., on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

Leroy W. Coons, Secretary.

Invitation

The First Universalist Church of Salem cordially invites the Universalists of Massachusetts to the annual sessions of the Convention.

Those who wish entertainment must write to Rev. L. C. Nichols, 28 Barr Street, Salem, stating whether they wish to stay one, two or three nights. Lodging and breakfast will be provided free.

Tickets for the banquet on Thursday night will cost $1.25 and all reservations will close on Wednesday noon of the day before the banquet. Tickets may be reserved by writing Mr. Henry Edwards, 179 Federal St., Salem.

* *

CONNECTICUT STATE CONVENTION

The ninety-third annual sessions of the Connecticut Universalist Convention will be held in Danbury, May 13 and 14, 1925. All services on Daylight Saving time.

Program

Wednesday, 4.45 p. m. Organization. Roll Call. Welcome, President Board of Trustees. Response, President E. A. Tracy. Official Reports. Report of State Superintendent.

7.30 p. m. Address, Rev. Clarence R. Skinner. Ministerial relief offering.

Thursday, 9.30 a. m. Communion Service, Rev. G. H. Leining of Danbury, presiding. Occasional sermon, Rev. R. H. McLaughlin of Hartford, "The Concerns of the Kingdom." 11. Convention in session. Reports of committees. New business. Election of officers.

2 p. m. Business continued. Greetings. Adjournment.

Women's Universalist Missionary Society of Connecticut

Wednesday, May 13. 1.30 p. m. Official reports. Election of officers. Address.

Invitation

The church and parish cordially invite the Universalists of Connecticut to this Convention.

Lodging and breakfast will be furnished without charge if you will apply to Mrs. Frank P. Rollins, chairman, 31 Smith Street, Danbury, Conn., at least one week before the date of the convention. If reservations are asked for more than one person, please give all names.

Supper, Wednesday evening at 6.30 o'clock, and dinner, Thursday noon at 12.30 o'clock, will be served in our church dining hall at fifty cents a plate. Notify Mrs. Treadwell, chairman, 107 North Street, Danbury, Conn., if you plan to be present for either or both of these meals.

G. H. Leining, Minister.

* *

PENNSYLVANIA STATE CONVENTION

The ninety-fourth annual session of the Pennsylvania State Convention will be held in the Raymond Memorial Church, Scranton, June 23, 24, 25. The delegates will convene for the opening session at 10 a. m. June 23. At this session the Convention officers will make their reports, the new officers for the year will be elected, and any other business transacted that may legally come before this meeting.

H. E. Benton, Secretary.

Invitation

The Raymond Memorial Church extends a cordial invitation to all delegates to enjoy its hospitality during this Annual Get-together. Lodging and breakfast will be furnished by the church to all who so desire. Hotels and restaurants are within easy reach of the church. It will facilitate the work of our committee if requests of visiting delegates are sent in advance. They may be addressed to the undersigned, and he will turn them over to the Committee.

A hearty welcome awaits all comers.

William H. McGlauflin, Pastor.
823 Sunset St., Scranton, Pa.

* *

DOOLITTLE HOME

The Doolittle Universalist Home for Aged Persons, Inc., at Foxborough, Mass., will hold its tenth annual Donation Day at the Home, on June 2, 1925.

Please save the date and watch for further announcements.

Helen W. Rice, Clerk.

* *

BOARD OF TRUSTEES

The regular meeting of the Board of Trustees of the Universalist General Convention will be held in New York City, May 11 and 12, 1925.

All persons having business to be presented to this meeting should send it to the undersigned not later than May 8.

Roger F. Etz,
176 Newbury St.,
Boston, Mass.

* *

AN INVITATION

All superintendents of Universalist Sunday schools in Maine are invited to be the guests of the Gardiner Church School, for a fellowship supper and round table discussion, on Saturday, May 9, and to remain over Sunday to hear an address by some authority on Religious Education—speaker to be selected by the State Sunday School Convention—and to see the Gardiner Church School conduct the Junior Church Service.

Every Superintendent who can come will please write Rev. Milo G. Folsom, the pastor, in order that entertainment can be arranged for the night.

N. H. Trafton, Superintendent.

* *

MINISTERS' DAY AT SYRACUSE

In connection with the General Convention at Syracuse Ministers' Day will be observed Tuesday, Oct. 20.

The program for this day is to be arranged by the following committee: Rev. F. W. Perkins, D. D., Lynn, Mass., chairman; Rev. L. W. Coons, D. D., Boston, Mass.; Rev. Hal T. Kearns, Baltimore, Md.; Rev. W. H. Macpherson, Joliet, Ill.; Rev. W. W. Rose, Rochester, N. Y.

Any one desiring to present suggestions to this committee should send them to the chairman, Dr. Perkins, 15 Wolcott Road, Lynn, Mass.

* *

WANTED

The editor of the *Leader* wishes to purchase a copy of "Phases of Religion," by W. S. Crowe. Please advise and state price.

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Jan26 Rev.Charles W.Endte The Unis.Schlor the Ministry

Crackling

"Miriam," he said, "I have seen the doctor. He tells me I must give up all smoking at once. It's imperative, he says; one lung is already nearly gone."

She flinched, a look of agony came over her pale, young face.

"Oh, Honey, can't you hold out a bit longer until we've coupons for a new rug?" —*Crescent.*

* *

She: "All is over between us and I am going to give you back your ring. There is another man."

He: "Tell me his name and address."

She: "You are going to kill him?"

He: "By no means! I want to sell him the ring!"—*Le Petit Parisien.*

* *

There are bright moments in the life of a schoolmaster. At a recent examination in General Knowledge a pupil defined a volcano as follows: "A mountain with a hole in the top, and if you look down the hole you can see the creator smoking."—*London Post.*

* *

Limb of the Law: "Yer pinched for speeding!"

Sweet Young Thing: "Why, officer, you can't arrest me. This isn't my car, and I haven't any operator's license."—*Stanford Chaparral.*

* *

She: "I showed father the verses you sent me! He was pleased with them!"

He: "Indeed! What did he say?"

She: "He said he was delighted to find that I wasn't going to marry a poet!"—*The Continent.*

* *

Nix: "That medicine can't be any good."

Dix: "Why?"

Nix: "Well, I've seen that man in the advertisements with that same pain in his back for twenty-five years."—*Allston Recorder.*

* *

Crossword Cheer

Epoch, era, aeon, age;
Temper, anger, ire, and rage;
Do-re-mi and fa-so-la;
Egyptian sun god—Ra! Ra! Ra!

* *

The farmers of Bloomington township, north of Lamoni, have called a meeting for March 16 to organize a protective chicken-stealing association.—*News item in the Des Moines Register.*

* *

Engineer's Sweetie: "And do you often think of me during your long night trips?"

"Do I? Say, I've wrecked two trains that way."

"O, you darling!"—*Exchange.*

* *

Seven scientific expeditions are combing the wilds in search of a vanished civilization, and not one of them thought of starting in with Herrin, Illinois.—*Arkansas Gazette.*

The Five Year Program

National Laymen's Committee

We are publishing below the complete list of churches which have accepted their quotas in the Five Year Program to date. The amount of money pledged by these seventy-seven churches is

$ 54,474 for one year
$272,370 for five years

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Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
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Manchester, Ind.
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Five Year Program

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